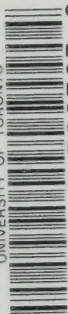
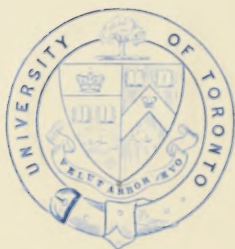


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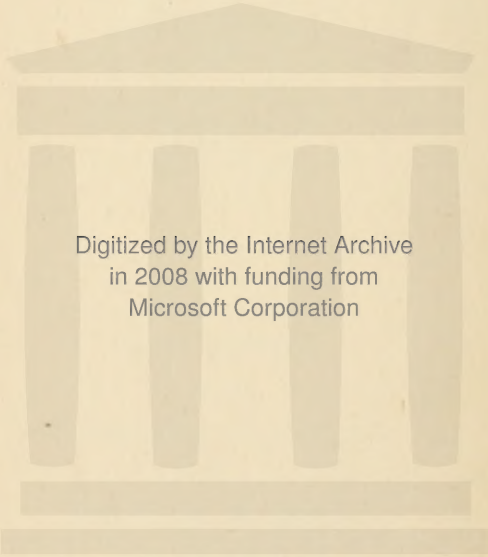


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THE GREEK ANTHOLOGY

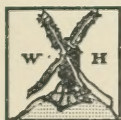
III

AP

THE GREEK ANTHOLOGY

WITH AN ENGLISH TRANSLATION BY
W. R. PATON

IN FIVE VOLUMES
III



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GREEK ANTHOLOGY

BOOK IX

THE DECLAMATORY AND DESCRIPTIVE EPIGRAMS

THIS book, as we should naturally expect, is especially rich in epigrams from the *Stephanus* of Philippus, the rhetorical style of epigram having been in vogue during the period covered by that collection. There are several quite long series from this source, retaining the alphabetical order in which they were arranged, Nos. 215-312, 403-423, 541-562. It is correspondingly poor in poems from Meleager's *Stephanus* (Nos. 313-338). It contains a good deal of the Alexandrian Palladas, a contemporary of Hypatia, most of which we could well dispense with. The latter part, from No. 582 onwards, consists mostly of real or pretended inscriptions on works of art or buildings, many quite unworthy of preservation, but some, especially those on baths, quite graceful. The last three epigrams, written in a later hand, do not belong to the original *Anthology*.

ΑΝΘΟΛΟΓΙΑ

(-)

ΕΠΙΓΡΑΜΜΑΤΑ ΕΠΙΔΕΙΚΤΙΚΑ

1.—ΠΟΛΥΔΑΙΝΟΥ ΣΑΡΔΙΑΝΟΥ

Δορκυῖδος ἀσπιτόκοιτο τιθηνήτηριον οὐδ' αὖτο
ἐμπλεον ἠμύσαν·¹ πικρὸς ἐτυφλεν ἔχ'ις.
νεβρίης δ' ἰομεγῇ θηλὴν ἀπάσσε, καὶ τὰ δυσανάδεις
τραυήματ'· εἰς ὕλωϊ πικρὸν ἐβράζε γάλα.
πόνη δ' ἠλλάξαντο, καὶ αἰτίκα νηλεὲς μῆρη,
ἦν ἔπορευ γαστήρ, μαστος ἠφείλε χάριν.

2.—ΤΙΒΕΡΙΟΥ ΤΑΛΟΥΣΤΡΙΟΥ

Κερμίδαν ἀσπιτόκοιτο μαζοῖς βρέθουσι γάλακτος
ἢ φορὴ δακέτων ἰὸν ἐνήκεν ἔχ'ις.
φαρμαχθὲν δ' ἰφ' μητρὶος γάλα νεβρίης ἠμύλας
χείλεσι, τὸν κείνης ἐξέπιεν θάνατον.

3.—ΑΝΤΙΠΑΤΡΟΥ, σὶ δὲ ΠΛΑΤΩΝΟΣ

Βάσιδ' οὖν κερμὴν με παμμιχαμένον ἐφύταυται
παισὶ λιθοβλήτου παίγμιον εὐστοχίης.

¹ I write so: εἰ δοῖσα MS.

GREEK ANTHOLOGY

BOOK IX

THE DECLAMATORY AND DESCRIPTIVE EPIGRAMS

1.—POLYAENUS OF SARDIS

A CRUEL viper struck the nursing udder of a doe which had newly calved as it hung down full of milk. Her fawn sucked the teat contaminated by poison, and from the fatal wound imbibed bitter milk charged with venom ill to cure. Death was transferred from mother to child, and at once by pitiless fate the breast bereft the young one of the gift of life that it owed to the womb.

2.—TIBERIUS ILLUSTRIS

A VIPER, the most murderous of noxious beasts, injected her venom into the udder, swollen with milk, of a doe that had just calved, and the kid, sucking its mother's poisoned milk, drank up her death.

3.—ANTIPATER, BY SOME ATTRIBUTED TO PLATO

They planted me, a walnut-tree, by the road-side to amuse passing boys, as a mark for their well-aimed

πάντας δ' ἀκρεμόνας τε καὶ εὐθαλείας ὁροδαμνους
κέκλασμαι, πυκιναῖς χειρῶσι βαλλομένη.
δεδόρυσιν εὐκάρποις οὐδὲν πλείων· ἢ γὰρ ἐρωγε
δυσδαίμων ἐς δαήν ὕβριν ἐκαρποφόρον.

5

4.—ΚΤΛΛΗΝΙΟΥ

Ἦ πάρος ἐν ὀρυμῶσι νόθης ζείδωρος ὀπίωρης
ἀχράς, θηροβότου πρέμνον ἐρημωσυνης,
ὀθιείοις ὄξοισι μετέμφυτος, ἥμερα θαλλω,
οὐκ ἐμον ἡμετέροις κλωσι φέρουσα βάρος.
πολλή σοι, φυτοεργέ, πόρου χάρις· εἵνεκα σείω
ἀχράς ἐν εὐκάρποις δένευσιν ἐγγράφ-μαι.

5

5.—ΠΑΛΛΑΔΑ

Ὅχη, χεῖρος ἐμῆς γλυκερός πόρος, ἢ μιν ἐφ' ἱερῷ
φύλλῳ φύλλον ἐθήσα θέμεν· πτόρθος δ' ἐπὶ δένεργῳ
μιζῶδεις ἀνδρῶν τομῇ, καὶ κυρτῶν ἀμείλας,
νέρθε μιν ἀχράς ἐπ' ὅστιν, ὕπερθε δ' ἀπ' εὐπνοῦς ὄχη.

6.—ΤΟΥ ΑΥΤΟΥ

Ἀχράς ἐγὼ· θήκας σὺν χειρὶ μνηστῆρος ὄχη,
δένεργον πτόρθον ἐπεί· σὴν χάριν εἰς σὲ φέρω.

7.—ΙΟΥΛΙΟΥ ΠΟΛΤΑΙΝΟΥ

Εἴ καὶ σὺν πολέφωρος αἰὲς πᾶμπλησις ἀκούεις
ἢ φόβος ἀνχορέων, ἢ χεῖρις εὐδαμένω.
Ζεῦ Σχερίης ἐφέπων ἱερὸν πτόρσι, ἀλλὰ καὶ ἡμέων
ἀλύθῃ, καὶ ἀφειδαὶ νεῦσαν ὑποσχεσίῃ,
ἦδ' ἡμῖν ξενίης ἐσσι πέρας, ἐν δέ με πύτρη
ζῶειν, τῶν ἀνελχῶν παντῆμενον καμάτων.

6

THE DECLAMATORY EPIGRAMS

stones. And all my twigs and flourishing shoots are broken, hit as I am by showers of pebbles. It is no advantage for trees to be fruitful. I indeed, poor tree, bore fruit only for my own undoing.

4.—CYLLENIUS

I, THE wild pear-tree of the thicket, a denizen of the wilderness where the wild beasts feed, once bearing plenty of bastard fruit, have had foreign shoots grafted on me, and flourish now no longer wild, but loaded with a crop that is not my natural one. Gardener, I am deeply grateful for thy pains, owing it to thee that I now am enrolled in the tribe of noble fruit-trees.

5.—PALLADAS

THIS pear-tree is the sweet result of the labour of my hand, with which in summer I fixed the graft in its moist bark. The slip, rooted on the tree by the incision, has changed its fruit, and though it is still a pyraster¹ below, it is a fragrant-fruited pear-tree above.

6.—BY THE SAME

I WAS a pyraster; thy hand hath made me a fragrant pear-tree by inserting a graft, and I reward thee for thy kindness.

7.—JULIUS POLYAENUS

ZEUS, who rulest the holy land of Coreyra, though thy ears be ever full of the fears of suppliants or the thanks of those whose prayers thou hast heard, yet hearken to me, too, and grant me by a true promise that this be the end of my exile, and that I may dwell in my native land, my long labours over.

¹ The wild pear-tree.

GREEK ANTHOLOGY

8.—ΤΟΥ ΑΥΤΟΥ

Ἐλπίεις ἀνὶ βίωτον κλέπτει χρόνον· ἡ πυρματὴ δὲ
ἡὼς τὰς πολλὰς ἔφθασεν ἀσχολίας.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 86.

9.—ΤΟΥ ΑΥΤΟΥ

Πάλλακεις εὐξαμένω μοι ἀνὶ θυμῆρες ἰδέσθαι
τέκνον ἀκυμάντου, Ζεῦ πατερ, εὐπλοΐης·
δῶκε μοι καὶ ταῦτον ἔτι πλῆον, ἥκει σαύταις
ἡσυχ, καὶ καμάτῳ ὀρμιστον εἰς λιμένας.

εἶκος καὶ πατρὶν βιότου χάρις· αἱ δὲ περισφαί
φροντίδες ἀνθρώποις οὐ βίης, ἀλλὰ πῶτος.

10.—ΑΝΤΗΙΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πούλυπος ἀναλήγ' ποτ' ἐπὶ προβλήτι τινναθείς
ἠελίῳ ψύχειν πολλὸν ἀνῆκε πόδα·

αὐτῷ δ' ἦν πέτρα ἱκελος χροῖ, τήν· καὶ μιν
αἰετὸς ἐκ νεφέων ὀξὺς ἔμαρψεν ἰδών·

πλοχμοῖς δ' εἰλεχθεὶς πέτει εἰς ἅλα δυσμῶρος· ἡ δ' αὖ
ἀμφὶ καὶ θύρης ἡμέρῃσι καὶ βιότου.

11.—ΦΙΛΗΗΗΟΤ, αἰ δὲ ΙΣΙΔΩΡΟΤ

Πηγάς δ' μιν γυναικ, ὡ δ' ἀνὶ ἡμισυν· ἀμφότεραι δὲ
εἰς αἰετοῖς τὸ τύχης εὐδαί· ἡράτισαν.

τυφλὸς γάρ λιπέσθων ἐπωκυθῶν βλάμης αἴμων
ταῖς κείνῳ φηγαῖς ἀτραπῇ ἀρθαφάται·

παῖτα δὲ ταῖν' ἐδίβαξε πικρὴ παυτολμός ἀναγκή,
ἀλλήλοις μερίσαι τούλλιπὲς εἰς τέλεον.

THE DECLAMATORY EPIGRAMS

8.—BY THE SAME

HOPE ever makes the period of our days steal away, and the last dawn surprises us with many projects unaccomplished.

9.—BY THE SAME

OFREX when I have prayed to thee, Zeus, hast thou granted me the welcome gift of fair weather till the end of my voyage. Give it me on this voyage, too; save me and bear me to the haven where toil ends. The delight of life is in our home and country, and superfluous cares make life not life but vexation.

10.—ANTIPATER OF THESSALONICA

AN octopus once, stretched out on a rock that projected into the sea, extended his many feet to let them bask in the sun. He had not yet changed to the colour of the rock, and therefore a sharp-eyed eagle saw him from the clouds and seized him, but fell, unhappy bird, entangled by his tentacles, into the sea, losing both its prey and its life.

11.—PHILIPPUS OR ISIDORUS

ONE man was maimed in his legs, while another had lost his eyesight, but each contributed to the other that of which mischance had deprived him. For the blind man, taking the lame man on his shoulders, kept a straight course by listening to the other's orders. It was bitter, all-daring necessity which taught them all this, instructing them how, by dividing their imperfections between them, to make a perfect whole.

12.—ΛΕΩΝΙΔΟΥ

Τυφλὸς ἀλητεύων χωλὸν πόδας ἤρταξεν,
 ὄμμασιν ἀλλοτρίοις ἀντερανιζόμενος.
 ἄμφω δ' ἡμιτελεῖς πρὸς ἐνὸς φύσιν ἡρμώσθησαν,
 τοῦλλιπες ἀλλήλοισι ἀντιπαρασχόμενοι.

13.—ΠΑΛΤΩΝΟΣ ΝΕΩΤΕΡΟΥ

Ἄνερα τις λιπόγυιον ὑπὲρ γότοιο λιπαντῆς
 ἤρε, πόδας χρίσας, ὄμματα χρησάμενος.

13B.—ΑΝΤΙΦΙΛΟΥ

Ἀμφω μὲν πηροὶ καὶ ἀλήμονες, ἀλλ' ὁ μὲν ὄψεις,
 ὃς ἐὶ βάσεις· ἄλλον δ' ἄλλος ὑπηρεσίῃ
 τυφλὸς γὰρ χωλοῖο κατωμύδιον βάρος αἶρων
 ἀτραπὸν ὀφειλοῖς ὀμμασιν ἀκροβάτει.
 ἢ μία δ' ἀμφοτέροισι ἦρκει φύσις· ἐν γὰρ ἑκάστω
 τοῦλλιπὲς ἀλλήλοισι εἰς ὅλον ἡρανίσαν.

14.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Λίγυι μολὸν τελέροισιν ὑποπλωσόντα λαθραίῃ
 εἰρεσίῃ Φαίδων εἴσιδε πονδυπόδην·
 μίμνῃας δ' ὥκεις ἔμψεν ἐπὶ χθόνα, πρὶν περὰ χοῖμης
 πλεξασθαι βρυγδὸν ὀκατόνοτον ἑλίκας·
 διακευθεὶς δ' ἐπὶ θύμων ἐς αἰκία δειλὰ λαγροῦ,
 εἰληδὼν ταχικοῦ πτωκὸς εἶησε πόδας·
 εἶλε δ' ἀλυσὶν· σὺ δ' ἀελλπτὸν ἔχεις γέρας ἀμφοτέρωθεν
 ἀγρὸς χειρῶν, πρὸς βυ, καὶ εἰραλῆς.

THE DECLAMATORY EPIGRAMS

12.—LEONIDAS OF ALEXANDRIA

THE blind beggar supported the lame one on his feet, and gained in return the help of the other's eyes. Thus the two incomplete beings fitted into each other to form one complete being, each supplying what the other lacked.

13.—PLATO THE YOUNGER

A BLIND man carried a lame man on his back, lending him his feet and borrowing from him his eyes.

13B.—ANTIPHILUS OF BYZANTIUM

BOTH are maimed and strolling beggars; but the one has lost the use of his eyes, the other the support of his legs. Each serves the other; for the blind man, taking the lame one on his back, walks gingerly by the aid of eyes not his own. One nature supplied the needs of both; for each contributed to the other his deficiency to form a whole.

14.—BY THE SAME

PHAEDO saw an octopus in the shallows by the beach oaring itself along in secret, and seizing it, he threw it rapidly on land before it could twine its eight spirals tightly round his hand. Whirled into a bush it fell on the home of a luckless hare, and twirling round fleet-footed puss's feet held them bound. The captured was capturer, and you, old man, got the unexpected gift of a booty both from sea and land.

GREEK ANTHOLOGY

15. ΛΔΕΣΠΟΤΟΝ

Αὐτὸ τὸ πῦρ καύσειν διζήμενος, οὗτος, ὁ νύκτωρ
 τὸν καλὸν ἱμέρων λύχρον ἀναφλογίσαι,
 εὐρ' ἀπ' ἐμῆς ψυχῆς ἄψων σέλας· ἐνδοθὶ γάρ μου
 καίόμενον πολλὰν ἐξαίησι φλόγα.

16.—ΜΕΛΕΑΓΡΟΥ

Τρισσαὶ μὲν Χάριτες, τρεῖς δὲ γλυκυπύρρηναι Ὀραι·
 τρεῖς ἔ' ἐμὲ θηλυμαεῖς οἰστοβολοῦσαι Πόθοι,
 ἥ γὰρ τοι τρία τόξα κατήσπισει, ὥς ἄρα μέλλων
 οὐχὶ μίαν τρώσειν, τρεῖς ἔ' ἐν ἐμοὶ κραδίαι.

17.—ΓΕΡΜΑΝΙΚΟΥ ΚΑΙΣΑΡΟΣ

Οὐρεὸς ἐξ ὑψιπύου λαγῶς πέσεν ἐς πατὲρ θανάτου,
 ἐκπροξενεῖν μεμαῶς τροχὸν ὀδύντα κυνός·
 ἀλλ' αὐδ' ὡς ἤλπιξε κακὸν μόρην· ἀντίπα γὰρ μιν
 ἐνάλιος μάρψας πεινέματος ὀρφάνισεν.
 ἐκ πυρός, ὡς αἶψας, πέσεν ἐς φλόγα· ἥ δ' αὖ σε δαίμων
 σὴν ἰδὼ σὴν χέρμιν θρέψει κύεσσι βορῇ.

18.—ΤΟΥ ΑΥΤΟΥ

Ἐκ κυνὸς εἶλε κέον μιν, γὰρ τὸ ξέον· σὺς ἐμὲ θῆρες
 ὑγροὶ καὶ πεζοὶ θυμὸν ἔχουσιν ἓνα.
 Λιθέρμιν λαιπὸν ἔχοντι, λαγυῖ, βατόν· ἀλλὰ φοβούμαι,
 Οὐρανέ· καὶ σὺ φόβος ἀντάρκοντα κύνα.

THE DECLAMATORY EPIGRAMS

15.—ANONYMOUS

(Probably on a Picture of Love)

THOU who seekest to set fire itself ablaze, who desirest to light thy lovely lamp at night, take thee light here from my soul, for that which is afire within me sends forth fierce flames.

16.—MELEAGER

THE Graces are three, and three are the sweet virgin Hours, and three fierce girl Loves cast their arrows at me. Yea, verily, three bows hath Love prepared for me, as if he would wound in me not one heart, but three.

17. GERMANICUS CAESAR

ONCE a hare from the mountain height leapt into the sea in her effort to escape from a dog's cruel fangs. But not even thus did she escape her fate; for at once a sea-dog seized her and bereft her of life. Out of the fire, as the saying is, into the flame didst thou fall. Of a truth Fate reared thee to be a meal for a dog either on the land or in the sea.

18.—BY THE SAME

On the Same

ONE dog captured me after another. What is strange in that? Beasts of the water and beasts of the land have like rage against me. Henceforth, ye hares, may the sky be open to your course. But I fear thee, Heaven; thou too hast a dog among thy stars.

GREEK ANTHOLOGY

19.—ΑΡΧΙΟΤ ΜΙΤΤΛΗΝΑΙΟΤ

Ὅ πρην ἀελλοπύεων λαμπρὰς πλῖον λίετας ὑππων,
 ὁ πρην ὑπαὶ μίτραις κῶλα καθάψαμενος,
 ὃν Φοῖβον χρησμοφῶς ἀέθλιον ἔσπεφε Πυθῶ,
 ὀρνυμένον πτανοῖς ὠκυπέταις ἔκελον,
 καὶ Νεμέην βλοσυροῖο τιθηνήτετρα Λέοντος, 5
 Πίσά τε, καὶ δαΐας ῥόνας Ἰσθμός ἔχων,
 εἴνυ κλειφῇ εἰσην πεπεδημένους, οἷα χαλινῷ,
 καρπὸν ἐλάῃ Διοῦς ὀκρυῶντι λίθῳ,
 ἴσαν μοῖραν ἔχων Ἥρα κλέει· καὶ γὰρ ἐκείνους 10
 τόσσ' ἀνύσας εὐόλαν ξυνέγλαν ἐφηρμόσατο.

20.—ΑΛΛΟ

Ὅ πρην ἐπ' Ἀλφειῷ στεφανηφόρος, ὦτερ, ὁ τῷ πρην
 δίοσ' ἀκὶ κορυχαῖς Κασταλῆς παρ' ὕδαρ,
 ὁ πρην ἐγὼ Νεμέην ρεβουμένης, ὁ πρην ἐπ' Ἰσθμῷ
 πῶλος, ὁ πρην πτηνοῖς ἴσα δρωμένων ἀνέμοις,
 εἴνυ ὅτε γηραιῶς, γυρνώρομιν ἥρῃε πέτρῃν 5
 εἰνεύω, στεφάνῃ ὑβρίσι, ἐλαυνόμενος.

21.—ΑΔΕΣΗΟΤΟΝ

Σοῖ, πατρί Θεσσαλῇ παιδατρῷφε, μέμψιν ἀναπτύχῃ
 Πήγαυος, ὡς ἡέκων τέρματις ἤντιασεν·
 ἐκ Πυθῶ, κήν Ἰσθμῷ ἐκκομμασεν, κήπι Νέμειον
 Ζῆνα, καὶ Ἀρκαδικούς ἤλυθοι ἀκρεμόνους·
 ἡν δὲ ρήγος πέτρης Νισυρίδος ἐγκυκλον ἔλκω, 5
 λεπτύνων Διοῦς καρπὸν ἀπ' ἀσταχύων.

THE DECLAMATORY EPIGRAMS

19.—ARCHIAS OF MYTILENE

“EAGLE,” who once outshone all fleet-footed horses; about whose legs chaplets once hung; he whom Pytho, the oracular seat of Phoebus, once crowned in the games, where he raced like a swiftly flying bird; he whom Nemea, too, the nurse of the grim lion, crowned, and Pisa and Isthmus with its two beaches, is now fettered by a collar as if by a bit, and grinds corn by turning a rough stone. He suffers the same fate as Heracles, who also, after accomplishing so much, put on the yoke of slavery.

20.—ANONYMOUS

On the Same

I, SIR, who once gained the crown on the banks of Alpheius, and was twice proclaimed victor by the water of Castalia; I, who was announced the winner at Nemea, and formerly, as a colt, at Isthmus; I, who ran swift as the winged winds—see me now, how in my old age I turn the rotating stone driven in mockery of the crowns I won.

21.—ANONYMOUS

I, PEGASTUS, attach blame to thee, my country Thesaly, breeder of horses, for this unmerited end of my days. I, who was led in procession at Pytho and Isthmus; I, who went to the festival of Nemean Zeus and to Olympia to win the Arcadian olive-twigs, now drag the heavy weight of the round Nisyrian¹ mill-stone, grinding fine from the ears the fruit of Demeter.

¹ Nisyros, a volcanic island near Cos, famous for its mill-stones.

GREEK ANTHOLOGY

22.—ΦΙΛΗΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Νηδὺν βριθομένην θαυμαλὴν Λητωϊδὴ κοῦρην
 στήσαν ἠγοκόροι θύρα χαριζόμενοι,
 ἧς αἶδον μέλλοντα προέφθασεν εὖστοχος ᾠδὴς,
 πέμψθη δ' εἰς ἀγέλην τεκετογονοῦν ἄφετος.
 ἢ θεὸς ᾤδινεν γὰρ ἐπίσκοπος οὐδ' ἐδίκασεν
 τικτούσας κτείνειν, ἅς ἐλκεῖν ἔμαθεν.

5

23.—ΑΝΤΙΠΑΤΡΟΥ

Γειαρότης Ἀρχιππου, ὅτ' ἐκ νῦνταιο βλαρῆς
 ἄρτι λιποφυχέων ἔρρεεν εἰς αἶθλην,
 εἶπε ταῖς νύκασιν " Ἰὼ βίβα τέκνα, μάκελλαν
 καὶ τὸν ἀροτοῖτ' ἀτέρξατ' μοι βίβον
 μὴ σφαλερῆς αἰνεῖτε πότον ἀποκείμενα θαλάσσης,
 καὶ βαρὺν ἀτημῆς ταντιλῆς κάματος.
 ὅστιον μητρὸς γλυκερωτέρῃ ἐπλετο μήτηρ,
 τόσσον ἡλὸς πυλῆς γαῖῃ πυθμενότερη.

5

24.—ΔΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΥ

"Λιττα μὲν ἡμαῖώσατε καὶ ἱερὰ κύκλα σελήνης
 ἄξονα δινήσας ἔμπυρος ἥελιος·
 ὕμνοπόλιν δ' ἀγεληδὴν ἀπημάλυνεν Ὀμηρεὺς,
 λαμπρότατον Μουσῶν φέγγος ἀνιπαχόμενος.

25.—ΤΟΥ ΑΥΤΟΥ

Γράμμα τὸδ' Ἀρήτιοιο θαήμονος, ὃς ποτὲ Λεπτή
 φροντίδι δηνατοὺς ἀστέρας ἐφρίσατο,

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22.—PHILIPPUS OF THESSALONICA

THE temple servants destined as an acceptable sacrifice to Latona's daughter a heifer big with young; but happy birth-pangs anticipated her approaching death, and she was sent to the herd to bear her child in freedom. For the goddess who presides over child-bed deemed it not right to slay creatures in labour, having learnt to pity them.

23.—ANTIPATER

THE husbandman Archippus, when, smitten by grave sickness, he was just breathing his last and gliding to Hades, spoke thus to his sons: "I charge you, dear children, that ye love the mattock and the life of a farmer. Look not with favour on the weary labour of them who sail the treacherous waves and the heavy toil of perilous sea-faring. Even as a mother is sweeter than a stepmother, so is the land more to be desired than the grey sea."

24.—LEONIDAS OF TARENTUM

As the burning sun, rolling his chariot-wheels, dims the stars and the holy circle of the moon, so Homer, holding on high the Muses' brightest torch, makes faint the glory of all the flock of singers.

25.—BY THE SAME

THIS is the book of learned Aratus,¹ whose subtle mind explored the long-lived stars, both the fixed

¹ Aratus of Soli (*circa* 270 B.C.) author of the *ῥησέμετα* and *Διοσημεΐα*.

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ἀπλανίας τ' ἄμφω καὶ ἀλήμονας, οἷσιν ἐναργὴς
 ἱαλόμενος κύκλοις οὐρανὸς ἐνέεδεσται.
 αἰνεῖσθω δὲ καμῶν ἔργον μέγα, καὶ Διὸς εἶναι
 δεύτερος, ὅστις ἔθηκε' ἄστρα φαινότερα.

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26.—ΑΝΤΗΛΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Τάσδε θεογλώσσους Ἑλικῶν ἔθρεψε γυναῖκας
 ὅρμις, καὶ Μακεδῶν Πιερίας σκόπελος,
 Ἡρηξιάλαρ, Μοιρῶ, Ἀνύτης στόμα, θήλυ· Ὀμηροῦ,
 Λεσβιαῶν Σαπφῶ κῶσμον ἐὺπλοκάμων,
 Ἥριτταν, Τελόσιαν ἀγακλῆα, καὶ σέ, Κύρην,
 θούρην Ἀθηναίης ἀσπίδα μελυσσάμεναι.
 Νασσίδα θηλυγλώσσων, ἰδὲ γλυκυκλῆα Μύρτιν,
 πάσας ἀνείων ἐργατίας σελίδων.
 ἐνθά μιν Μοῦσας μέγας Οὐρανὸς, ἐνθά δ' αἰτίας
 Ἐὐνὴ τέκεν, θνατοῖς ἀφθιτὼν εὐφροσύνην.

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27.—ΑΡΧΙΟΥ, οἱ δὲ ΠΑΡΜΕΝΙΩΝΟΣ

Εὐφρημὸς γλώσση παραμείβεο τὰν λαλῶν Ἥχῳ,
 καὶ λαλῶν ἦν τι κλυῶ, τοῦτ' ἀπαμειβομένην.
 εἰς σέ γάρ ὃν σὺ λέγεις στρέψω λόγον ἦν δὲ σιωπῆς,
 αἰγρόσω. τίς ἐμεῦ γλώσσα δικαιωτέρη;

28.—ΠΟΜΠΗΟΥ, οἱ δὲ ΜΑΡΚΟΥ ΝΕΩΤΕΡΟΥ

Εἰ καὶ ἔργμαίη κοχχίαι κῆρυξ ἔστω Μουσῆς,
 εἰ καὶ ἀμαρτυρίη πάντος ἰδέειν ἀκοπέλου,

¹ Of these lyric poetesses known as the nine Lyric Muses Praxilla of Sicyon flourished in the fifth century B.C., Moero of Byzantium in the fourth century, Calpurnia of Argo in the

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stars and the planets with which the bright revolving heaven is set. Let us praise him for the great task at which he toiled; let us count him second to Zeus, in that he made the stars brighter.

26.—ANTIPATER OF THESSALONICA

THESE are the divine-voiced women that Helicon fed with song, Helicon and Macedonian Pieria's rock: Praxilla; Moero; Anyte, the female Homer; Sappho, glory of the Lesbian women with lovely tresses; Erinna; renowned Telesilla; and thou, Corinna, who didst sing the martial shield of Athena; Nossis, the tender-voiced, and dulcet-toned Myrtis—all craftswomen of eternal pages. Great Heaven gave birth to nine Muses, and Earth to these ten, the deathless delight of men.¹

27.—ARCHIAS OR PARMENION

HEED well thy speech as thou goest past me, Echo who am a chatterbox and yet no chatterbox. If I hear anything I answer back the same, for I will return to thee thy own words; but if thou keepest silent, so shall I. Whose tongue is more just than mine?

28.—POMPEIUS OR MARCUS THE YOUNGER

THOUGH I, Mycenae, am but a heap of dust here in the desert, though I am meaner to look at than any sixth century, Corinna of Tanagra (some of whose work has recently been recovered) in the fifth century, and Myrtis of Anthedon a little before Pindar whom she is said to have instructed. Anyte and Nossis are represented in the *Anthology*.

Ἰχθυον τις καθ' ὁρὴν κλεινὴν πόλιν, ἥς ἐπάτησα
τείχια, καὶ Πριάμῳ παρτ' ἐκένωσα δόμον,
γνωσέται ἔνθεν ὅσον πάρος ἔσθ' ἐπον. εἰ δέ με γῆρας
ὀβρισεν, ἀρκούναι μάρτυρι Μαιονίδῃ.

29.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Τόλμα, πῶς ἀρχηγὲ τὸν γὰρ δρόμον ἡῦμας πόντου,
καὶ ψυχὰς ἀνθρώπων κέρρουν ἡμέθιστας,
οἷον ἐτεκτρίφω δόλιον ξύλον, οἷον ἐνέγκας
ἀνθρώποις θανάτῳ κέρρως ἐλεγχόμενον;
ἦν οὕτως μερόπων χροῖσιν γένος, εἰ γ' ἀπὸ χέρσου
τηλόθεν, ὡς Ἀΐδης, πάντας ἀπεβλέπετα.

30.—ΖΗΛΩΤΟΤ, οἱ δὲ ΒΑΣΣΟΤ

Ἐκλίσθην ἐπὶ γῆς ἀνέμῳ πίτυς· ἐς τί με πόντῳ
πέλλετε ναυηγὸν κλῶνα πρὸ ναυτιλίας;

31.—ΖΗΛΩΤΟΤ

Τις τί πίτυν πελάγει πάττειν τε, γουφωτῆρες,
ἥς πολλὰς ἐξ ὁρέων ρίζαι ἔλυσεν ῥοτοί;
αἴσιοι οὐκ ἔσομαι πῶτα σκαφος, ἐχθρὸν ἀγταις
δεδόκω· ἐν χέρσῳ τὰς ἄλκας αἶψα τύχας.

32.—ΛΔΕΣΗΟΤΟΝ

Ἄρτι κατὰ βοθλαίων ἐπὶ κροσσάλοις με εἶχα,
καὶ μέγα χαροπὸν κέρματος ἀψιμέναν,
πῶς ἀνέμῳ θαλάσσαν· τοῦ δ' ἀγριῶν ἐπλημμυρεν
χέρμαι καὶ ἐκ σπυθροῦς ἡμπυρεν ἡρότων
ὀδκαῖα τὰν τεύλαιον φάει κλῶνις, ἧ γι' ἐὰ πόντου
χεύματα κῆν χέρσῳ λοίγια κῆν πελάγει.

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chance rock, he who gazes on the famous city of Ilion, whose walls I trod underfoot and emptied all the house of Priam, shall know thence how mighty I was of old. If my old age has used me ill, the testimony of Homer is enough for me.

29.—ANTIPHILUS OF BYZANTIUM

ADVENTURE, thou inventor of ships (for thou didst discover the paths of the sea, and didst excite men's minds by hope of gain), what treacherous timbers didst thou fashion; what lust for gain, oft brought home to them by death, hast thou instilled into men! Of a truth the race of mortals had been a golden one, if the sea, like hell, were viewed from the land in dim distance.

30.—ZELOTUS OR BASSUS

I AM a pine-tree broken by the wind on land. Why do you send me to the sea, a spar shipwrecked before sailing?

31.—ZELOTUS

WHY, shipwrights, do ye entrust to the sea this pine, which the strong south-wester tore up by the roots from the mountain side? I shall make no lucky hull at sea, I, a tree which the winds hate. On land I already experienced the ill-fortune of the sea.

32.—ANONYMOUS

I WAS a newly-built ship on the surf-beaten beach, and had not yet touched the grey waves. But the sea would not be kept waiting for me: the wild flood rose and carried me away from the firm shore, an unhappy bark indeed . . . to whom the stormy waves were fatal both on land and at sea.

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33.—ΚΤΑΛΗΝΙΟΤ

Οὐπω γαῦς, καὶ ἄλωλα· τί δ' αὖ πλέον, εἰ βυθὸς
 ἔγνων,
 ἔτλημι φεῖθ', πόσαις ὀλκάσι μοῖρα κλύει.

34.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Μυρία με τρέψασαν ἀμειψήτοις θαλάσσης
 κύματα, καὶ χέρσῳ βαιὼν ἐκυσταμένην,
 ὤλεσεν οὐχὶ θάλασσα, νεῶν φόβος, ἀλλ' ἐπὶ γαίης
 Ἰφραιπτος· τίς ἐρεῖ πόρτον ἀπιστότερον;
 ἔβλεν ἔφυε ἀπόλωλα παρ' ἡϊόουσσι δὲ κείμαι.
 χέρσῳ τὴν πελάρους ἐλπίδα μεμψομένη.

35.—ΤΟΥ ΑΥΤΟΥ

Λοιπὸν με πηγρυμένην ἄκαταν τρέψιν ἐσπασσε γένηται
 πόρτος, κὴν χέρσῳ εἰς ἐμὲ μηνάμενος.

36.—ΣΕΚΟΤΝΔΟΤ

Ὀλκάς ἀμειψήτοις πελάγους ἀνίστασα κλέουθον,
 καὶ τισάνεις χάρσιν κῆμασι κηφαμένην,
 ἦν ὁ μέλαι· αἶψ' ἔδρης ἐπ' αὐτῇ· αἶψ' ἐπὶ χέρσῳ
 ἦλασε χειμερίων ἄγριον οἶδμα Νότων,
 ἔκ' περὶ νῦν ναυαγὸς ἐπὶ χθονὶ μέμφομαι ἀπίστω,
 νῦν ἄλως ἡμετέρης ὕδατα διζομένη.

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33.—CYLLENIUS

BEFORE I was a ship I perished. What more could I have suffered if I had become familiar with the deep? Alas, every bark meets its end by the waves!

34.—ANTIPHILUS OF BYZANTIUM

AFTER I had traversed innumerable waves of the limitless sea, and stood firm for a season on the land, I was destroyed not by the sea, the terror of ships, but on shore by fire. Who will say that the sea is the more treacherous of the two? It was the earth on which I came into being that destroyed me, and I lie on the beach, reproaching the land for the fate I expected from the sea.

35.—BY THE SAME

I AM the newly-fashioned keel of a ship, and the sea beside which I lay carried me off, raging against me even on land.

36.—SECUNDUS

I, THE ship which had traversed the paths of the limitless ocean, and swum so often through the gray waves: I, whom neither the black east wind overwhelmed nor the fierce swell raised by the winter south-westerns drove on shore, am now shipwrecked in the flames, and reproach the faithless land, in sore need now of the waters of my sea.

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37.—ΤΤΑΛΙΟΥΤ ΦΛΑΚΚΟΥ

Eis pēgēn epōnymion 'Hsuxías

- α. Σ γησας ἄρυσαι. β. Τίτος εὐρεκα ; α. Μηκέτ' ἄρύου.
β. Τεῦ χάριν ; α. 'Hsuxías ὁδὸν ἀναρχα ποτὸν.
β. Δυσκολος ἡ κρήνη. α. Γεύεται, καὶ εὐλλαν ἐρεῖς με εὐσκολον. β. ὦ πιερὰν τιματος. α. ὦ λαλιῆς.

38.—ΑΔΕΣΠΟΤΟΝ

Εἴ ριν ἀνὴρ ἦκεις, ἄρυσαι, ξίφε, τῆσδ' ἀπὸ πηγῆς·
εἰ δὲ φύσει μαλακός, μὴ μὲν πύγῃ πρόφασιν,
ἄρυσεν ἐγὼ ποτὸν εἶμι, καὶ ἀνδράσι μούσων ἀρώσκω·
τοῖς δὲ φύσει μαλακοῖς ἢ φύσις ἐστίν ἔδωρ.

39.—ΜΟΥΣΙΚΙΟΥΤ

Ἄ Κυπρις Μούσαιαι· " Κομισαί, τὰν Ἀφροδίταν
τιμῆς, ἢ τὸν Ἑμῶν ὕμνον ὀφειλίστημι."
χαί Μούσαι ποτὶ Κύπριν· " Ἀρεὶ τὰ στρωμύλα ταῦτα·
ἡμῖν δ' οὐ πέτεται τοῦτο τὸ παιδίριον."

40.—ΖΩΣΙΜΟΥΤ ΘΑΣΙΟΥΤ

Οὐ μόνον ἐσμήνησι καὶ ἐν στρουθίῳτι κυδοιμῷ
ῥύον' ἀρετολῶναι θυρὸν Ἀναξίμενους,
ἀλλὰ καὶ ἐκ πάντων, ὡπὸν' ἐσχεῖται νῆα θάλασσαν,
ἀσπιν, ἐφ' ἡμετέρῃς νηξαρῶναι αἰνίδας.
ἡμῖν δὲ πῆν πελάγει καὶ ἐπὶ χθονὶς ἐλπίς ἐκείνη.
τοῦ θρασέου ἐκ ἐπ' ἔῳν ἡνσιμακῇ θανάτῳ.

¹ This seems to be a vindication of the fountain of Salmaia near Halicarnassus, the water of which had the reputation of making men effeminate.

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37.—TULLIUS FLACCUS

On a Fountain called Quiet Fount

A. "Draw water from me in silence." *B.* "Why?"
A. "Stop drawing." *B.* "Wherefore?" *A.* "Mine
is the sweet drink of Quiet." *B.* "You are a disagreeable fountain." *A.* "Taste me and you will see
I am still more disagreeable." *B.* "Oh what a bitter stream!" *A.* "Oh what a chatterbox!"

38.—ANONYMOUS

If thou art a man, stranger, draw water from this fountain: but if thou art effeminate by nature, on no account drink me. I am a male drink, and only please men; but for those naturally effeminate their own nature is water.¹

39.—MUSICIUS

CYPRIS to the Muses: "Honour Aphrodite, ye maidens, or I will arm Love against you." And the Muses to Cypris: "Talk that twaddle to Ares. Your brat has no wings to fly to us."

40.—ZOSIMUS OF THASOS

On the Shield² of one Anaximenes

Not only in combats and in the battle din do I protect the spirit of valiant Anaximenes: but in the sea, too, when the waves broke up his ship, I was a shield to save him, clinging to me in swimming as if I were a plank. On sea and land alike I am his hope and stay, having saved my bold master from two different deaths.

² Presumably in this and the following epigrams a shield made of leather or wicker is meant.

41.—ΘΕΩΝΟΣ ΑΛΕΞΑΝΔΡΕΩΣ

Ἡ πάρος ἀντιπάλων ἐπιήρανος ἀσπίς ἀκόντων,
 ἢ φόβου στυγροῦ κῦμα φέρουσα μόθου,
 ἄγριον οὐδ' ὅτε πόντος ἐπὶ κλόνων ἤλασε φωτί,
 καὶ πικρὴ ναυτέων ἔπλεθ' ἠλιφθαρίῃ,
 συζυγίης ἀμίλησαν· καλὸν δέ σε φόρτον ἄγουσα, 5
 καὶ φίλος, εὐκταίων ἄχαις ἔβην λιμένων.

42.—ΙΟΥΛΙΟΥ ΛΕΩΝΙΔΟΥ

Εἰν ἱὴ κινάδρους ἔφυγον δύο Μυρτίλος ὄπλῳ,
 τὸν μὲν, ἀρμυρῆσας· τὸν δ', ἐπισηξάμενος,
 ἀργέστης ὅτ' ἔδυσε νυκτὶ τρώπιν· ἀσπίδα δ' ἔσχατον
 σωθεὶς κεκριμένην κύματι καὶ πολέμῳ.

43.—ΠΑΡΜΕΝΙΩΝΟΣ ΜΑΚΕΔΟΝΟΣ

Ἄρκεῖ μοι χλαίτης λίτον σκέπας, οὐδὲ τραπέζαις
 κοιλεύσσω, Μουσέων ἀνθεα βουκόμενος.
 μισῶ πλαῦτον ἄνουν, κοιλάκων τραπεζάν, οὐδὲ παρ'
 ὀφρὺν
 στήσομαι· οἷδ' ὀλέτης δαιτὶς ἐλευθερίην.

44.—ΣΤΑΤΙΛΙΟΥ ΦΛΑΚΚΟΥ *καὶ ἑξ*
 ΠΛΑΤΩΝΟΣ ΤΟΥ ΜΕΓΑΛΟΥ

Χρυσὸν ἀνὴρ εὐρὺν ἐλιπε βρόχον· αὐτὰρ ὁ χρυσὸν
 δὲ λείπει οὐχ εὐρὺν ἤψεν δὲ εὐρε βρόχον.

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41.—THEON OF ALEXANDRIA

I, THE shield that erst protected from the foemen's shafts and resisted the bloody wave of horrid war, not even then, when the sea in wild tumult swept on my master, and the mariners perished miserably, betrayed my comrade, but bearing thee, a noble burden indeed, my friend, went with thee even to the haven for which thou didst pray.

42.—JULIUS LEONIDAS

I, MYRTILUS, escaped two dangers by the help of one weapon; the first by fighting bravely with it, the second by swimming with its support, when the north-west wind had sunk my ship. I was saved and now possess a shield proved both in war and on the waves.

43.—PARMENION OF MACEDONIA

THE simple covering of my cloak is enough for me; and I, who feed on the flowers of the Muses, shall never be the slave of the table. I hate witless wealth, the nurse of flatterers, and I will not stand in attendance on one who looks down on me. I know the freedom of scanty fare.

44.—STATYLLIUS FLACCUS, BY SOME ATTRIBUTED TO PLATO

A MAN finding gold left his halter, but the man who had left the gold and did not find it, hanged himself with the halter he found.

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45.—ΣΤΑΥΡΑΛΙΟΥ ΦΛΑΚΚΟΥ

Χρυσὸν ἄνθρωπος μὲν εὖρεν, ὃ δ' ὤλεσεν· ὃν ὃ μὲν εὖρον
ῥέψεν, ὃ δ' οὐχ εὖρον λυγρὸν ἄλσος βροχόν.

S. T. Coleridge, *Poetical and Dramatic Works*, 1827, ii. 374, a version made for a waiver, as a note de passage in rhyme; cf. *Antimachus*, *Epig.* 22; *Wyatt*, *Epig.* 26; and Prof. W. J. Courthope, *History of English Poetry*, vol. ii., p. 58 n.

46.—ΑΝΤΙΠΑΤΡΟΥ ΜΑΚΕΔΟΝΟΣ

Πηρὸς ἄπαις, ἥ φέγγος ἰδεῖν ἥ παῖδα τεκίσθαι
εὐξαμένη, τοῖς εὐμαρὲν εὐτυχίης·
τίστε γὰρ φεύθεις ἄελπτα μετ' αὐτοῖς, καὶ τριποθήτης
αὐτῆμαρ γλυκερὸν φέγγος ἐπαῖδε φάους.
Ἄρτεμις ἀμφοτέρωσιν ἐπήκεις, ἥ τε λυγρὴς
μαῖα, καὶ ἀργεννῶν φωσφῆρος ἥ σελήνη.

47.—ΑΔΕΣΗΟΤΟΝ

Τὸν λυκὸν ἐξ ἰδίων μαζῶν τραφὴς οὐκ ἐθέλουσα,
ἀλλὰ μ' ἀναγκάζει ποιμένος ἀφρηπαύνη,
αὐξήθεις δ' ὑπ' ἐμοῦ, κατ' ἐμὸν πάλι θυρὸν ἔσται·
ἡ χάρις ἀλλοιῆται τὴν φύσιν οὐ δύναται.

48.—ΑΔΕΣΗΟΤΟΝ

Ζεὺς κύκλις, τιθύρις, πύκτιρις, χρυσὸς δι' ἔρωτα
Λήδης, Εὐρώπης, Ἀυτιόπης, Δανάης.

49.—ΑΔΗΛΟΝ

Ταῖς καὶ σὺ, Τάχη, μέγα χαίρετε τὴν Λήν· εὖρον
οὐδὲν ἐμοί χ' ὑμῖν· παίζετε τοὺς μετ' ἐμέ.

¹ Artemis in her quality of Moon-goddess restored the light to the woman's eyes. Artemis, of course, presided

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45.—STATYLLIUS FLACCUS

ONE man found the gold and the other lost it. He who found it threw it away, and he who did not find it hanged himself with the dismal halter.

46.—ANTIPATER OF THESSALONICA

A BLIND and childless woman, who prayed that she might either recover her sight or bear a child, gained both blessings. For not long after she was brought to bed, as she never had expected, and on the same day saw the sweet light of day for which she had longed with all her heart. Both her prayers were heard by Artemis, the deliverer in child-bed and the bearer of the white-rayed torch.¹

47.—ANONYMOUS

On a Goat that suckled a Wolf

It is not by my own will that I suckle the wolf at my own breast, but the shepherd's folly compels me to do it. Reared by me he will become a beast of prey to attack me. Gratitude cannot change nature.

48.—ANONYMOUS

THROUGH love Zeus became a swan for Leda, a bull for Europa, a satyr for Antiope, and gold for Danae.

49.—ANONYMOUS

FAREWELL. Hope and Fortune, a long farewell. I have found the haven. I have no more to do with you. Make game of those who come after me.

over child-birth too because she was Moon-goddess ; but that is beside the point here.

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50.—MIMNERMOS

Τὴν σαυτοῦ φρένα τέρπε· δυσηλεγέων δὲ πολιτῶν
ἄλλος τίς σε κακῶς, ἄλλος ἄμεινον ὀρεῖ.

51.—ΠΑΛΤΩΝΟΣ

Λίαν πάντα φέρεν· θαλιχὸς χρόνος αἰεὶ ἀμειβεῖν
οἴνομα καὶ μορφήν καὶ φύσιν ἤδ' εὐτυχίην.

A. Ewald, *Lucianus et Homer. Mythologia*, April, 1910

52.—ΚΑΡΙΤΑΙΔΙΔΟΣ

Ἰχθύας ἀγκίστρῳ τις ἀπ' ῥήτος ἐπ' ἐρυχί βλάβων
εἰλκυσσε παγκοῦ κρύτα λιποτροχία.

αἰστειμὶς δὲ κένε τῶν ἀσώματων, ἐξ αἰσθητοῦ
χείρος ἐπισκάπτων λίτον ἔχασσε τάφον.

εἴρη δὲ κενθόμενων χινσινύ κτεαρ· ἡ γὰρ εἰσησίαις
ἠνδράσιν εἰσεβλής αὐκ ἀπόδωκε χάρις.

53.—ΝΙΚΟΔΗΜΟΣ, ὃς δὲ ΒΑΣΣΟΣ

Ἰπποκρατὸς φίλος ἦν μερόπων, καὶ σῶατο Λαῶν
ἔθνεα, καὶ νεκύων ἦν σπάνις εἰν αἰδῶ.

54.—ΜΕΝΕΚΡΑΤΟΣ

Γῆρας ἐπ' αὐτὸ μὲν ὅπῃ, ποῖς σέχεται· ἦν δ' ἐπ' ἐπ' ἔλθῃ,
μέροφεται· ἔστι δ' αἰὲν κρείσσοις ὀφθαλμοῖσιν.

55.—ΔΟΥΚΙΛΑΙΟΣ, ὃς δὲ ΜΕΝΕΚΡΑΤΟΣ ΣΑΜΙΟΣ

Εἴ τις γηρύσας ζῆν εὔχεται, ἄξιός ἐστι
γηρύσκειν πολλῶν εἰς ἑτέων δεκάδας.

THE DECLAMATORY EPIGRAMS

50.—MIMNERMUS

(Not an Epigram, but a Couplet from an Elegy)

REJOICE thy own heart, but of thy ill-disposed countrymen one shall speak ill of thee and another well.

51.—PLATO

TIME brings everything; length of years can change names, forms, nature, and fortune.

52.—CARPYLLIDES

A MAN, angling on the beach with a hook attached to a fine hair line, brought to shore the hairless head of a shipwrecked man. Pitying the bodiless corpse, he dug a little grave with his hands, having no tool, and found there hidden a treasure of gold. Of a truth then righteous men lose not the reward of piety.

53.—NICODEMUS or BASSUS

HIPPOCRATES was the light of mankind; whole peoples were saved by him, and there was a scarcity of dead in Hades.

54.—MENEKRATES

EVERYONE prays for old age when it is still absent, but finds fault with it when it comes. It is always better while it is still owing to us.

55.—LUCILIUS or MENEKRATES OF SAMOS

If anyone who has reached old age prays for life, he deserves to go on growing old for many decades.

GREEK ANTHOLOGY

56.—ΦΙΛΗΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἐβρου Θηρηκίων κρυμῷ πεποδημένον ἔδωκε
 νύπτιος εὐφραίνων οὐκ ἐφίργεν θανάτων
 ἐς παταμόν δ' ἤδη λαγαρούμενον ἰχθὺς ὀλισθίων,
 κρυμῷ τοὺς ἀπαλοὺς ἀνέχοντας ἀμφεκάρη.
 καὶ τὸ μὲν ἐξασύρη λοιπὸν ἔμας· ἡ δὲ μένονσα
 ὄψις ἀναγκαίην εἶχε τάφον προΐασιν.
 οὐ σωπὸς ἦς ὠδὴν ἀνέλατο πῦρ τε καὶ ἔσθλη
 ἀμφοτέρων δὲ δοκῶν, οὐδενὸς ἔσπιν ὄλως.

57.—ΠΑΜΦΙΛΟΥ

Ἔπτε παναγκίως, Παμφίλῳ κάμμορε κόουρα,
 μηρόμενα κελαδῶϊς τραυλὰ διὰ στυμνίων
 ἦ τοι παρθενίας πόλλος ἔκετο, τὸν τοι ἀπηήμα
 Θηρηκίος Τηρεὺς αἰνὰ βιησάμενος;

58.—ΑΝΤΙΘΙΑΤΡΟΥ

Καὶ κρατιῖν Βαρβυλῶντος ἐπὶ πόρῃσι ἄρμασι τείχεος
 καὶ τῶν ἐπ' Ἀλφειῷ Ζῶνι κατηνυγμῶν,
 καπνὸν τ' αἰώρημα, καὶ Πελίῳ κολασσάν,
 καὶ μέγαν αἶψα τὸν πυρμαῖδων κύματων,
 ἀνὰ τι Μινυαῖον πέλωρτον· ἀλλ' οἱ ἐσέειπεν
 Ἀρτέμιδος νεφέων ἄχρι θέοντα δόμον,
 καὶ νῦν μὲν ἡμῶν ἔσθλην ἔσθλην Ὀλύμπου
 Ἄλιος οὐδὲν πω τοῖον ἐπηνυγάσατο.

Of the proposed emendations, Harborton's καὶ ἦν, 15c, seems the best (I doubt if it is right): I render so.

THE DECLAMATORY EPIGRAMS

56.—PHILIPPUS OF THESSALONICA

THE child, treading on the frozen stream of Thracian Hebrus, did not escape death; but when he slipped into the river, now less solidly frozen, his tender neck was cut through by the ice. The rest of his body was carried away, but the head which remained on the ice gave of necessity cause for a funeral. Unhappy she whose offspring was divided between fire and water and seeming to belong to both, belongs not wholly to either.¹

57.—PAMPHILUS

To the Swallow

WHY, unhappy daughter of Pandion, dost thou mourn all day long, uttering thy twittering note? Is it that regret is come upon thee for thy maiden-head, which Thracian Tereus took from thee by dreadful force?

58.—ANTIPATER

On the Temple of Artemis at Ephesus

I HAVE set eyes on the wall of lofty Babylon on which is a road for chariots, and the statue of Zeus by the Alpheus, and the hanging gardens, and the colossus of the Sun, and the huge labour of the high pyramids, and the vast tomb of Mausolus; but when I saw the house of Artemis that mounted to the clouds, those other marvels lost their brilliancy, and I said, "Lo, apart from Olympus, the Sun never looked on aught so grand."²

¹ *cp.* Book VII. No. 542.

² For the seven wonders of the world see note on Bk. VIII. No. 177.

GREEK ANTHOLOGY

59.—ΑΝΤΙΠΙΑΤΡΟΥ

Τέσσαρες αἰωροῦσι ταρυπερέγων ἐπὶ νώτων
 Νίκαι ἰσηρήθρους νύκτας ἀθανάτων·
 ἃ μὲν Ἀθηναίαν πολεμαδόκον, ἃ δ' Ἀφροδίταν,
 ἃ δὲ τὸν Ἀλκείξαν, ἃ δ' ἀφόβητον Ἄρη,
 σείω κατ' εὐόρῳφον γραπτὸν τέγας· ἐς δὲ νέσεται 5
 οὐρανὸν, ὧ Ῥώμας Γαίε πάτρις ἔρμη.
 θείῃ ἀνίστατον μὲν ὁ βουφάγος, ἃ δὲ σε Κύπρις
 εὐχαῖον, εὐμήτιν Παλλὰς, ἄτρεστον Ἄρη.

60.—ΔΙΟΔΩΡΟΥ

Πύργος δ' εἰνελίης ἐπὶ χοιμαῶς, οὐνομα νύκτωρ
 ταύτων ἔχων, ὄρμον συμβολὴν εἴμι Φάρις.

61.—ΛΔΕΣΗΟΤΟΥ

Γυμνὸν ἰδοῦντα Λάκαια παλίντροπον ἐκ πολέμοιο
 παῖδ' ἰδὼν ἐς πᾶντα ὥκων ἄετ' ἀπὸ δα.
 ἄντη ἀλξασα δὲ ἦκατος ἤλασε λοχλα,
 ἄρμιν' ῥηξαμένα φθόγγον ἐπὶ σταμίνω·
 "Ἀλλὰ τίμιν Σπάρτης, εἴπεν, γένος, ἔρρε 5
 ἄδαν,
 ἔρρ', ἐπεὶ ἐψεύσω πατρίδα καὶ γενέταν."

62.—ΕΥΤΗΝΟΥ ΑΣΚΛΑΩΝΙΤΟΥ

Ξεῖνε, τῆς περιβώτων ἐμὲ πτόλιν, Ἰλίου ἱρήν,
 τῆς παρὸς εἰπύργους τεύχεσι κληρομένην,
 αἰῶνας τέφρῳ καταβέβοκεν· ἀλλ' ἐν Οὐμῳ
 κείμαι χαλκείῳ δόσος ἔχουσα πυλῶν.
 αἰσάντι με κεῖφει Γρυμμήθαρα δούρατ' Ἀχαιῶν, 5
 πάντων δ' Ἑλλήνων κείνομαι ἐν στήθεσιν.

THE DECLAMATORY EPIGRAMS

59.—ANTIPATER OF THESSALONICA

FOUR Victories, winged, hold aloft on their backs as many of the immortals. One uplifts Athena in her warlike guise,¹ one Aphrodite, one Heracles, and another dauntless Ares. They are painted on the fair dome of thy house, and mount to heaven. O Caius,² bulwark of thy country, Rome, may Heracles, the devourer of oxen, make thee invincible; may Cypris bless thee with a good wife, Pallas endue thee with wisdom, and Ares with fearlessness.

60.—DIODORUS

I, THIS tower on the rock in the sea, am Pharos,³ bearing the same name as the island and serving as a beacon for the harbour.

61.—ANONYMOUS

THE Spartan woman, seeing her son hastening home in flight from the war and stripped of his armour, rushed to meet him, and driving a spear through his liver, uttered over the slain these words full of virile spirit: "Away with thee to Hades, alien scion of Sparta! Away with thee, since thou wast false to thy country and thy father!"

62.—EVENUS OF ASCALON

STRANGERS, the ash of ages has devoured me, holy Ilion, the famous city once renowned for my towered walls, but in Homer I still exist, defended by brazen gates. The spears of the destroying Achaeans shall not again dig me up, but I shall be on the lips of all Greece.

¹ *i.e.* Minerva Bellatrix.

² Caius Caesar the nephew and adopted son of Augustus.

³ The lighthouse of Alexandria.

GREEK ANTHOLOGY

63.—ΑΣΚΛΗΠΙΑΔΟΥ

Ἀνδρὶ καὶ γένος εἰμὶ καὶ οὐτομα· τῶν δ' ἀπὸ Κόερον
 σεμνοτέρῃ πασῶν εἰμὶ εἰ' Ἀντίμαχον.
 τίς γὰρ ἔμ' οὐκ ἤεισε; τίς οὐκ ἀνέλεξ' ἀπὸ Ἀνδρῶν,
 τὸ ξυνοῦ Μουσῶν γράμμα καὶ Ἀντιμάχου;

64.—ΑΣΚΛΗΠΙΑΔΟΥ, ΟΙ ΔΕ ΑΡΧΙΟΙ

Αὐταὶ ποιμαίνοντα μεσημβρινὰ μῆλά σε Μοῦσαι
 ἔσφακον ἐν κραναοῖς οὔρεσιν, Ἥλιος τε,
 καὶ σὴ καλλιπότηλον, ἐρυσσάμεναι περὶ πᾶσαι,
 ὥρεξαν δάφνας ἱερὸν ἀκρεμόνα,
 δόξαν δὲ κρίνας Ἑλικωνίδος ἔνθεον ὕδωρ,
 τὸ πιανὸν πώλου πρόσθεν ἔσφινεν ὀνυξ·
 οὐ σὴ κορυσσάμενος μακάρων γένος ἔργα τε μολπαῖς
 καὶ γένος ἀρχαίων ἔγραψες ἡμιθέων.

65.—ΑΔΕΣΠΟΤΟΝ

Γῇ μὲν ἑαρ κόσμος πολυδένδρον, αἰθέρι δ' ἄστρο,
 Ἑλλάδι δ' ἦτορ χθίων, οἷε δὲ τῇ πόλει.

66.—ΑΝΤΙΠΛΑΤΟΥ ΣΙΔΩΝΙΟΥ

Μνημονεύειν ἔλε θαμίζος, ὅτ' ἔκλειε τὰς μελιφύων
 Σαπφούς, μὴ δεκάταν Μοῦσαν ἔχουσι βροτοί·

1 The mistress of Antimachus, one of whose most celebrated poems was an elegy on her.

2 i.e. than those of the most noble lineage.

THE DECLAMATORY EPIGRAMS

63.—ASCLEPIADES

LYDE¹ is my name and I am of Lydian race, and Antimachus has made me more noble than any descendant of Codrus.² For who has not sung me, who has not read Lyde, the joint work of the Muses and Antimachus?

64.—ASCLEPIADES OR ARCHIAS

THE Muses themselves saw thee, Hesiod, feeding thy sheep at mid-day in the rugged hills, and all drawing³ round thee proffered thee a branch of holy laurel with lovely leaves. They gave thee also the inspiring water of the Heliconian spring, that the hoof of the winged horse⁴ once struck, and having drunk thy fill of it thou didst write in verse the Birth of the gods and the Works, and the race of the ancient demigods.

65.—ANONYMOUS

LEAFY spring adorns the earth, the stars adorn the heavens, this land adorns Hellas, and these men their country.

66.—ANTIPATER OF SIDON

MNEMOSYNE was smitten with astonishment when she heard honey-voiced Sappho, wondering if men possess a tenth Muse.

³ I venture to render so: it is exceedingly improbable that *ἐνυπνιάμεναι* is corrupt.

⁴ Pegasus.

GREEK ANTHOLOGY

67.—ΑΔΕΣΠΟΤΟΝ

Στηλὴν μητρυνῆς, μακρὰν λίθον, ἔσπευε κοῦρος,
ὥς βίον ἡλλαχθαι καὶ τρόπον οἰόμενος·
ἢ οὐ τάφῳ κλιθεῖσα κατέκτανε παῖδα πεσούσα.
φαῖγετε μητρυνῆς καὶ τάφον οἱ πρόγονοι.

68.—ΑΔΕΣΠΟΤΟΝ

Μητρυναὶ προγόνουσιν αἰεὶ κακόν· οὐδέ φιλαῦσαι
σώζουσιν· Φαίδωρην γινώθι καὶ Ἰππόλυτον.

69.—HARMENIΩΝΟΣ ΜΑΚΕΔΟΝΟΣ

Μητρυνῆς εὐσμήνις ἀεὶ χόλος, οὐδ' ἐν ἔρωτι
ἦπιος· οἶδα παῖθ' ἀσώφρονος Ἰππολυτου.

70.—ΜΝΑΣΛΑΚΟΥ

Τραυλὰ μινησμένα, Παιδείῃ παρθένο, φωνᾷ,
Τηρόος οὐ θέμιτων ἀψαμένα λελείπον,
τίπτει παταρόνιος γούνης ἀνὰ εὐρά, χελιδόν·
παῖς, ὅππῃ σε μένει καὶ κατόπιν εὐκρυα.

71.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Κλάοντες ἀπ' αἰσμάτων ταύτης ὄρνυς, εἴς κινον ὄψας
ἀνέρασιν ἀκροῦσθαι καὶ φιλασσομένοις,
εἰς ἐσταλαὶ, κερήμων στεφανώτεροι, αἰκία φαττών,
οἰκία τεττίγων, ἔνδιοι ἀκρεμόνες,
κῆρμ' ἐπὶ ὁμπεύρηνσιν ὑποκλιθεῖντα κόμαισιν
ρύσασθ', ἀκτίων ἡελίου φυγάδα.

THE DECLAMATORY EPIGRAMS

67.—ANONYMOUS

THE boy was crowning his stepmother's funeral stele, a tall column, thinking that in changing life for death she had changed her character. But it came down on the tomb and killed him. Stepsons, avoid even the tomb of your stepmother.

68.—ANONYMOUS

STEPMOTHERS are always a curse to their step-children, and do not keep them safe even when they love them. Remember Phaedra and Hippolytus.

69.—PARMENION OF MACEDONIA

A STEPMOTHER'S spite is ever mordant, and not gentle even in love. I know what befel chaste Hippolytus.

70.—MNASALCAS

O DAUGHTER of Pandion with the plaintive twittering voice, thou who didst submit to the unlawful embraces of Tereus, why dost thou complain, swallow, all day in the house? Cease, for tears await thee hereafter too.

71.—ANTIPHILUS OF BYZANTIUM

OVERHANGING branches of the spreading oak, that from on high shade well men seeking shelter from the untempered heat, leafy boughs roofing closer than tiles, the home of wood-pigeons, the home of cicadas, O noontide branches, guard me, too, who lie beneath your foliage, taking refuge from the rays of the sun.

GREEK ANTHOLOGY

72.—ΑΝΤΙΠΑΤΡΟΥ

Εὐκόλος Ἑρμείας, ὦ ποιμένες, ἐν δὲ γαλακτι
 χαίρων καὶ ἐρνύνῳ σπειζομένοις μέλιτι
 ἀλλ' οὐχ Ἡρακλῆς· ἵνα δὲ κτίλῃς ἢ παχύνῃ ἄρῳα
 αἰτεῖ, καὶ πάντως ἐν θύοις ἐκλέγεται.
 ἀλλὰ λύκους εἵργει. τί δὲ τὸ πλεόν, εἰ τὸ φυλαχθὲν
 ὄλλυται εἴτε λύκοις, εἴθ' ὑπὸ τοῦ φύλακος;

73.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Εὐβοικοῦ κόλποιο παλινδίνητε θάλασσα,
 πλαγκτὸν ὕδωρ, ἰδίοις ῥεύμασιν ἀντίπαλον,
 ἡλίῳ κῆν νυκτὶ τεταγμένον ἐς τρίς, ἄπιστον
 ναυσὶν ὅσον πέμπεις χεῖμα θανατιζόμενον
 θαῦμα βίου, θαμβῶ σε τὸ μυρίον, οὐ δὲ ματεύω
 σὴν στασιν· ἀρρήτῳ ταῦτα μέγῃ φῶσι.

74.—ΑΔΕΣΣΗΟΤΟΥ

Ἀγρὸς Ἀχαιμενίδου γενόμην ποτὲ, εἴην δὲ Μαιύππου
 καὶ παλιν ἐξ ἑτέρου βήσομαι εἰς ἕτερον.
 καὶ γὰρ ἐκεῖνος ἔχειν μὲ ποτ' ὤφρα, καὶ πάλιν οὗτος
 οἶεταν· εἰμὶ δ' ὅλως σὺνδερός, ἀλλὰ Τύχης.

75.—ΕΥΘΥΝΟΥ ΑΣΚΛΑΩΝΙΤΟΥ

Κῆν με φάγῃς ἐπὶ ῥίζαν, ὅμως ἔτι καρποφορήσω
 ὅσων ἐπιώπεισαι σοί, τράγε, θνομένῳ.

THE DECLAMATORY EPIGRAMS

72.—ANTIPATER

HERMES, ye shepherds, is easily contented, rejoicing in libations of milk and honey from the oak-tree, but not so Heracles. He demands a ram or fat lamb, or in any case a whole victim. But he keeps off the wolves. What profits that, when the sheep he protects if not slain by the wolf is slain by its protector?

73.—ANTIPHILUS OF BYZANTIUM

O ALTERNATING flood of the Euboean gulf, vagabond water, running contrary to thy own current, how strong but inconstant a stream thou lendest to the ships, changing its direction regularly thrice by day and thrice by night! Thou art one of the marvels of life, and I am filled with infinite wonder at thee, but do not seek the reason of thy factious course. It is the business and the secret of Nature.

74.—ANONYMOUS

I was once the field of Achaemenides and am now Menippus', and I shall continue to pass from one man to another. For Achaemenides once thought he possessed me, and Menippus again thinks he does; but I belong to no man, only to Fortune.

75.—EVENUS OF ASCALON

(The Vine speaks)

THOUGH thou eatest me to the root, billy-goat, I will yet bear fruit enough to provide a libation for thee when thou art sacrificed.

GREEK ANTHOLOGY

76.—ΑΝΤΙΠΑΤΡΟΥ

Δισσᾶν ἐκ βροχίδων ἅ μὲν μία πίονα κίχλαν,
 ἅ μία δ' ἰππεΐα κόσσυφον εἶλε πάγα·
 ἀλλ' ἅ μὲν κίχλας θαλερὸν εἶμας ἐς φάος Ἡοῦς
 οὐκέτ' ἀπὸ πλεκτῆς ἦκε ἑραιοσπίδας.
 ἅ δ' αἰθις μεθέηκε τὸν ἱερόν. ἦν ἄρ' ἀοιδῶν
 φειδῶ κῆν κοφαῖς, ξεῖνε, λιροστασίαις.

77.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πριτομένα κάλλει Γανυμήδεος εἰπέ ποθ' Ἥρα,
 θυμοβόρον ξάλου κέντρον ἔχουσα ὑφ'·
 "Ἄρσεν πῦρ ἔτεκεν Τροία Δι'· τοιγὰρ ἐγὼ πῦρ
 πέμψω ἐπὶ Τροίᾳ, πῆμα φέροντα Πάριν·
 ἦξει δ' Ἰλιάδαις οὐκ αἰτός, ἀλλ' ἐπὶ θοίναν
 γῦπες, ὅταν Δαναοὶ σκύλα φέρωσι πόνων."

78.—ΔΕΩΝΙΔΟΥ [ΤΑΡΑΝΤΙΝΟΥ]

Μη μένψῃ μ' ἀπεπειραν ἄνι θαλλουσαν ὀπώρην
 ἀχράδα, τῇμ καρποῖς πάντοτε θριβομένην,
 ὅππῃσά γάρ κλαδεῶσι πεπαίνομεν, ἄλλος ἐφέλκει·
 ὅππῃσά δ' ὤμα μένει, μητρὶ περικρέματαί.

79.—ΤΟΥ ΑΥΤΟΥ

Αὐτοθέλης καρπὸν ἀποσείμνηται, ἅλλὰ πεπειράνε·
 πάντοτε μὴ σκληροῖς τύπτει με χερμαδίαις,
 μνησέει καὶ Βάκχος ἐνυβρίζοντι τὰ κείρου
 ἔργα· Λυκοῦργεῖος μὴ λαθέτω σε τύχη.

THE DECLAMATORY EPIGRAMS

76.—ANTIPATER OF SIDON

OF two snares one caught a fat thrush, and the other, in its horsehair fetters, a blackbird. Now while the thrush did not free its plump body from the twisted noose round its neck, to enjoy again the light of day, the other snare let free the holy blackbird. Even deaf bird-snares, then, feel compassion for singers.

77. ANTIPATER OF THESSALONICA

HERA, tortured by the beauty of Ganymede, and with the soul-consuming sting of jealousy in her heart, once spoke thus: "Troy gave birth to a male flame for Zeus; therefore I will send a flame to fall on Troy, Paris the bringer of woe. No eagle shall come again to the Trojans, but vultures to the feast, the day that the Danai gather the spoils of their labour."

78.—LEONIDAS OF ALEXANDRIA

(This and the two following are Isopsepha)

Do not, master, find fault with me, the wild pear-tree, ever loaded with unripe fruit. For the pears which I ripen on my branches are pilfered by another than yourself, but the unripe ones remain hanging round their mother.

79.—BY THE SAME

OF my own will I let my fruits be plucked, but when they are ripe. Stop throwing hard stones at me. Bacchus too will wax wrath with thee for doing injury to his gift. Bear in mind the fate of Lycurgus.

GREEK ANTHOLOGY

80.—ΤΟΥ ΑΥΤΟΥ

Μάντιες ἀσπέρησαν ὅσοι ζητεῖτε κέλευθον,
 ἔρροιτ', εἰκαίης ψευδολόγοι σοφίης.
 ἡμέας ἀφροσύνη μαιώσατο, τόλμα δ' ἔτικτεν,
 τλήμονας, οὐδ' ἰδίην εἰδότας ἀκλείην.

81.—ΚΡΙΝΑΓΟΡΟΥ

Μὴ εἴπῃς θάνατον βιοτῆς ὄρον· εἰσὶ καμνοῦσιν,
 ὥς ζωοῖς, ἀρχαὶ συμφορέων ἔτεραι.
 ἄθρει Νικίῳ Κῶον μόρον· ἦδη ἔκειτο
 εἰν αἰδῇ, νεκρὸς δ' ἦλθεν ὑπ' ἡέλιον·
 ἀστοὶ γὰρ τύμβοιο μετοχλίσσαντες ὀχῆας,
 εἵρυσαν ἐς ποινὰς τλήμονα ἐυσθαιά.

82.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μηδ' ὅτ' ἐπ' ἀγκύρης, ὁλοῇ πιστεὺν θαλάσση,
 ναυτίλει, μηδ' εἰ τοι πείσματα χέρσος ἔχῃ.
 καὶ γὰρ Ἴων ὄρμη· ἐν καπνοσθεν' ἐς ἐν κόλυμβον
 αὐτοῦ τὰς ταχινὰς οἶτος εἴησε χέρας.
 φεῖγῃ χοροῖτυπὴν ἐπινήιον· ἐχθρὸς Ἰάκχῳ
 πόντος· Τυρσηνοὶ τοῦτον ἔθεντο νόμον.

83.—ΦΙΛΙΠΠΙΟΥ

Νῆος ἐπειγομένης ὠκὺν ὁρόμον ἀμφεχόρευον
 δελφίνες, πλάγους ἰχθυόφθοι σκυλακες.

¹ Tyrant of Cos late in the first century B.C. We have
 evidence with his head and numerous inscriptions in his honour.

² Another reading is if it were διπλά (‘twice dead,’ but

THE DECLAMATORY EPIGRAMS

80.—BY THE SAME

YE prophets who explore the paths of the stars,
out on you, ye false professors of a futile science!
Folly brought you to the birth, and Rashness was
your mother, ye poor wretches, who know not even
your own disrepute.

81.—CRINAGORAS

TELL me not that death is the end of life. The
dead, like the living, have their own causes of suf-
fering. Look at the fate of Nicias of Cos.¹ He had
gone to rest in Hades, and now his dead body has
come again into the light of day. For his fellow-
citizens, forcing the bolts of his tomb, dragged out
the poor hard-dying² wretch to punishment.

82.—ANTIPATER OF THESSALONICA

TRUST not, mariner, to the fatal sea, even when
thou art at anchor, even when thy hawsers are fast
on land. For Ion fell overboard in the harbour, and
his active hands, fettered by the wine, were useless
for swimming. Shun dances and carousal on board
ship. The sea is the enemy of Bacchus. Such is
the law established by the Tyrrhene pirates.³

83.—PHILIPPUS

THE dolphins, the fish-eating dogs of the sea, were
sporting round the ship as she moved rapidly on her
the meaning of *ευσθαρέα* is that they, so to speak, prolonged
his agony as if he were still alive.

² Who captured Dionysus and were turned into dolphins
by him as a punishment. See *Homeric Hymn* vii.

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καπροφόνος ἐν κύωι θηρσίν κείνους ἰκελῶσας
 εὐσμορος, ὡς ἐπὶ γῆν εἰς βυθὸν ἐξέβαρεν.
 ὦλετο δ' ἀλλοτρίης θήρης χάριν οὐ γὰρ ἐλαφρὸς δ
 πάντων ἐστὶ κυνῶν ὁ ἔρμος ἐν πελάγει.

84.—ΑΝΤΙΦΑΝΟΥΣ

Νῆος ἀλίστρεπτον πλαγκτὸν κύτος εἶδεν ἐπ' ἀκτῆς
 μηλοβότης, βλοσυροῖς κύμασι συρόμενον,
 χεῖρα δ' ἐπέρριψεν τὸ δ' ἐπισπάσατ' ἐς βυθὸν ἄλμης
 τὸν σώζονθ'. οὕτως πᾶσι πηχθάνετο
 ναυηγὸν δ' ὁ νομὸς ἔσχεν μόρον. ὦ δὲ ἐκείνη δ
 καὶ ἐρυμοὶ χῆροι πορθμῖα καὶ λιμένες.

85.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Νῆα μὲν ὦλεσε πόντος, ἐμοὶ δ' ἐπαρῆν πᾶσι καίμων
 πλαζόμενῳ φρεσὶς νῆα παθεινοτέρην
 πατρὸς ἴδων γὰρ ἐγὼ δέρας εἰς ἐμὲ καίμων ἐλθόν,
 μοιρομένης ἐπέβην, φόρτος ὀφειλόμενος,
 ἔγραψεν εἰς λιμένας δὲ καὶ ἔσπειρεν δις ὁ πρῶτος, δ
 νῆπιον ἐν γαίῃ, δεύτερον ἐν πελάγει.

86.—ΑΝΤΙΦΙΛΟΥ

Παμφανός ἐρπηστής κατὰ δῶματα λιχνηφόρος μῦς,
 ὀστρεῶν ἀθρήτας χεῖλεσι πεπταμένον,
 τισίνας διεραῖο νόθην ὠδῆξαιτο σάρκα
 αἰντῖκα δ' ὀστρακάεις ἐπλατύνετο δόμος,
 ἄρμονόθη δ' ἀδύταισιν ἅ δ' ἐν κλειθραῖσι ἀφύκτοις δ
 ληφθεὶς αὐτοφύων τῦμβον ἐπισπασατο.

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course. A boar-hound, taking them for game, dashed, poor fellow, into the sea, as he would have dashed on land. He perished for the sake of a chase that was strange to him : for not all dogs are light of foot in the sea.

84.—ANTIPHANES

A SHEPHERD saw the straying hull of a sea-tost boat carried along shore by the fierce waves. He seized it with his hand, and it dragged its saviour into the deep sea, so bitter was its hatred of all mankind. Thus the shepherd met with the fate of a shipwrecked mariner. Alas ! both the woods and the harbour are put in mourning by that boat.

85.—PHILIPPUS OF THESSALONICA

THE sea destroyed my boat, but Heaven bestowed on me, as I was carried hither and thither, a more welcome natural boat. For seeing my father's body coming to me opportunely, I climbed on it, a solitary oarsman, a burden which it was its duty to bear. The old man bore me to the harbour, thus giving life to me twice, on land as a babe and again at sea.

86.—ANTIPHILUS

AN omnivorous, crawling, lickerish mouse, seeing in the house an oyster with its lips open, had a bite at its flesh-like wet beard. Immediately the house of shell closed tightly with a clap owing to the pain, and the mouse, locked in the prison from which there was no escape, compassed for himself death and the tomb.

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87.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Μηκέτι νῦν μινύριζε παρὰ ἔρνυι, μηκέτι φώνει
 κλωνὸς ἐπ' ἀκροτάτου, κόσσυφε, κεκλιμένος·
 ἔχθρόν σοι τόδε εἰνδρον· ἐπαίγῃς δ', ἄμπελος ἔνθα
 ἀντέλλει γλαυκῶν σύσκιος ἐκ πετάλων·
 κείνης παρσὺν ἔρυσον ἐπὶ κλαῖον, ἀμφὶ τ' ἐκείνῃ 5
 μέλπε, λιγὲν προχέων ἐκ στομάτων κέλαρον,
 ἔρως γὰρ ἐπ' ὀρήθεσσι φέρει τὸν ἀναρσίων ἴξον,
 ἃ δὲ βότρυν στέργει δ' ὕμνοπόλους Βρόμιος.

88.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μεμφομένη Βορίην ἐπεπωτώμην ὑπὲρ ἄλμης·
 πνελὲ γὰρ ἐμοὶ Θρήκης ἥπιος οὐδ' ἀνέμος.
 ἀλλὰ με τὴν μελέγηρυν ἀηδὼνα ἐξέτατο νῶτοις
 ἐελφίν, καὶ πτηνὴν πόντιος ἥριόχει,
 πιστοτάτῳ δ' ἐρέτῃ πορθμευομένη, τὸν ἄκωπον 5
 ταύτην τῇ στομάτων θέλγον ἐγὼ κιθάρῃ,
 εἰρεσίην ἐελφίνες ἀεὶ Μοῦσῃσιν ἄμισθον
 ἤνυσαν· οὐ ψεύστης μῦθος Ἀμύνιος.

89.—ΤΟΥ ΑΥΤΟΥ

Λιμὸν οἰζυρὴν ἀπαμυνομένη πολίσγηρμος
 Νίκῃ σὺν κουραῖς ἠκρολόγῃ σταχύνας·
 ὤλετο δ' ἐκ θαλάσσης· τῇ δ' ἐκ καλαμῆς συνῆριθαι
 εἴσανε τυρκαίην ἄξιλον ἀσταχύων,
 μὴ τομῆσα, Δημήτερ, ἀπὸ χθονος εἰ βροτῶν οὖσαν 5
 κοῦμαι τοῖς γαίης σπέρμασιν ἡμφίεσαν.

¹ Philomela, before she was changed into a nightingale,

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87.—MARCUS ARGENTARIUS

No longer warble, blackbird, by the oak-tree, no longer perch on the highest branch and call. This tree is thy enemy; hie thee to where the vine mounts with shady green leaves. Set thy feet on its branch and sing by it, pouring shrill notes from thy throat. For the oak bears the mistletoe which is the foe of birds, but the vine bears grape-clusters; and Bacchus loves songsters.

88.—PHILIPPUS OF THESSALONICA

I, THE honey-voiced nightingale, was flying over the sea, complaining of Boreas (for not even the wind that blows from Thrace is kind to me),¹ when a dolphin received me on his back, the sea-creature serving as the chariot of the winged one. Borne by this most faithful boatman, I charmed the oarless sailor by the lyre of my lips. The dolphins ever served as oarsmen to the Muses without payment. The tale of Arion is not untrue.

89.—BY THE SAME

ANCIENT Nico, fending off distressful famine, was gleaning the ears of corn with the girls, and perished from the heat. Her fellow-labourers piled up for her a woodless funeral pyre from the straw of the corn. Be not wrathful, Demeter, if the maidens clothed a child of Earth in the fruits of the earth.

had suffered at the hands of her Thracian brother-in-law Tereus.

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90.—ΛΑΦΕΙΟΥ ΜΙΤΤΛΗΝΑΙΟΥ

Νηῶν ὠκυπόρων ὅς ἔχεις κράτος, ἵππευταῖμον,
καὶ μέγαν Εὐβοίης ἀμφικρομῆ σκόπελον,
οὔριον εὐχομένοισι εἶον πλόων Ἄριστος ἄχρης
ἐς πόλιν, ἐκ Συρίας πείσματα λυταμένοισι.

91.—ΑΡΧΙΟΥ ΝΕΩΤΕΡΟΥ

Ἑρμῇ Κωρυκίῳν ναίων πόλιν, ὦ ἄνα, χαίρεις.
Ἑρμῇ, καὶ λιτῇ προσγελάσαις ὀσίῃ.

92.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἄρκει τέττιγας μεθεῖναι ἐρύσας· ἀλλὰ πτόντες
ἀείδων κύκλων εἰσὶ γρηγορότεροι.
ὥς καὶ ἀσιδὸς ἀγῆρ, ξενίων χάρις, ἀταποδοῦναι
ἔμποις εὐορκταῖς οἶδε, παθῶν ὀλίγα.
τοῦτε καὶ σοὶ πρῶτος μὲν ἀμείβομαι· ἦν δ' ἐθέλωσιν 5
Μοῖραι, πολλὰ μοι κείσεται ἐν σελίσιν.

93.—ΤΟΥ ΑΥΤΟΥ

Ἀντίπατρος Παίσωνι γενέθλιον ὅπασε θίβλον
μικρὸν, ἐν δὲ μὴ νυκτὶ πονησάμενος.
ἵλας ἀλλὰ δεχόιντο, καὶ μινῆσκειν ἀοιδῶν.
Ζεὺς μέγας ὧν ὀλίγηρ πειθόμενος λιβύνηρ.

94.—ΙΣΙΔΩΡΟΥ ΑΙΓΕΑΤΟΥ

Πολλυπὸν ἀγροῦσας ποτὶ Τυρρῖχος, ἐξ ἁλὸς εἰς γῆν
ἐμνήψεν, δεισας θηρὸς ἱμαντοπέδην.

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90.—ALPHEIUS OF MITYLENE

To Poseidon

LORD of horses, who hast dominion over the swift ships and the great precipitous rock of Euboea, grant a fair passage as far as the city of Ares¹ to thy suppliants who loosed their moorings from Syria.

91.—ARCHIAS THE YOUNGER

HAIL! Hermes, the Lord, who dwellest in the city of the Corycians, and look kindly on my simple offering.

92.—ANTIPATER OF THESSALONICA

A LITTLE dew is enough to make the cicadas tipsy, but when they have drunk they sing louder than swans. So can the singer who has received hospitality repay his benefactors with song for their little gifts. Therefore first I send thee these lines of thanks, and if the Fates consent thou shalt be often written in my pages.

93.—BY THE SAME

ANTIPATER sends to Piso for his birthday a little volume, the work of one night. Let Piso receive it favourably and praise the poet, like great Zeus, whose favour is often won by a little frankincense.

94.—ISIDORUS OF AEGAE

TYNNICHUS once caught an octopus and threw it from the sea on to the land, fearing to be enchained by the creature's tentacles. But it fell on and twined

¹ *i.e.* Rome.

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ἀλλ' ὁ γ' ἐφ' ὑπνωόντα πρὸς αὐτὸν συνέδρασε λαγῶν,
 φεῦ, ταχὺ θήρευτὰς ἄρτι φηγόντα κυτας.
 ἀθρευθεὶς ἤγρευσεν· ὁ δ' εἰς ἄλλα Τύττιχος ἰχθὺν
 ἔκε πάλειν ζῶν, λύτρα λαγῶν ἔχωρ.

95.—ΛΑΦΕΙΟΥ ΜΙΤΤΛΗΝΑΙΟΥ

Χειμερίαις τιφάσσει παλυνόμενα τιθᾶς ὄρνις
 τέκεϊς εὐναίας ἀμφ' ἔχει πτέρυγας,
 μέσφα μιν οὐράνιον κρῖος ὥλεσεν· ἦ γὰρ ἔμεινεν
 αἰθρῖος, οὐρανίῳ ἀντίπαλος τιφῶν.
 Πρόκνη καὶ Μήδεια, κατ' Ἀΐδος αἰεέσθητε
 μοιτίαις ὀρνίθων ἔσχα διολασκόμεναι.

96.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἀρτιγένεις ὁ Γαλῶς ἔπος ποτὲ τοῦτο θυγατρὶ
 εἶπεν, ὅτ' ἦν ἡσὶν νεύμετος εἰς Ἀΐαν·
 "Παρθένη καλλιπαρῆε, κόρη δ' ἔμη, ἴσχε σννεμῶν
 ἡλακάτην, ἀρκεῦν κτήμα πένητι βίῳ·
 ἦν δ' ἴση αἰς ὑμέταιων, Ἀχαιῖδος ἦβρα μητρος
 χρηστά φυλαίσσε, πόσει προῖκα βεβαιότατην."

97.—ΛΑΦΕΙΟΥ ΜΙΤΤΛΗΝΑΙΟΥ

Ἀνδρῶν μύχης ἔτι θρήνων ἀκούομεν, εἰσέτι Τροίην
 ἐορκόμεθ' ἐκ βλάβρων πύσαν ἐρειπομένην,
 καὶ μῶθοι Λίδαιτιαν, ὑπὸ στεφάνῃ τε πόλῃος
 ἐκδοτῶν ἐξ ἰσπεων Ἑκτόρα σνυρόμενον,
 Μαινανέω διὰ μυσταυ, ὅν οὐ μία πατρὶς αἰοῖαν
 κηρύσσεται, γαίης δ' ἀμφότερης ἀλίματα.

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itself round a sleeping hare that, poor thing, had just escaped from the hounds. The captive became captor, and Tynnichus threw the octopus back alive into the sea, taking the hare as its ransom.¹

95.—ALPHEIUS OF MITYLENE

A DOMESTIC hen, the winter snow-flakes falling thick on her, gathered her chickens safely bedded under her wings till the cold shower from the sky killed her; for she remained exposed, fighting against the clouds of heaven. Proene and Medea, blush for yourselves in Hades, learning from a hen what mothers ought to be.

96.—ANTIPATER OF THESSALONICA

ANTIGENES of Gela, when he was already on his road to Hades, spoke thus to his daughter: "Maiden with lovely cheeks, daughter mine, let thy spindle ever be thy fellow-worker, a possession sufficient for a life of poverty. But if thou enterest into wedlock, keep with thee the virtues of thy Achaean mother, the safest dowry thy husband can have."

97.—ALPHEIUS OF MITYLENE

We listen still to the lament of Andromache; still we see Troy laid in ruins from her foundations and the battle-toil of Ajax, and Hector bound to the chariot and dragged under the battlements of the town—all through the verse of Maconides, the poet whom not one country honours as its own, but all the lands of two continents.

¹ *cp.* No. 14.

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98.—ΣΤΑΥΤΑΛΙΟΥ ΦΛΑΚΚΟΥ

Οἰεῖπόδες εἰσσοί σε, καὶ Ἥλέκτρη βαρυμηγνίς,
καὶ δέπνοις ἐλαθεῖς Ἀτρεὺς Ἥλιος,
ἄλλα τε πονυπαθίσσι, Σοφόκλεις, ἀμφὶ τυράντοις
ἄξια τῆς Βρομίου βύβλα χοροῖτυπίνης,
ταγὸν ἐπὶ τραγικοῖο κατήνεσσαν θιάσοιο,
αὐτοῖς ἡρώων φθεγξάμενον στόμασι.

99.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Ἴξαλος εὐπώγων αἰγὸς πόσις ἐν ποθ' ἄλωῃ
αἶνης τοὺς ἀπαλούς πάντας ἔδαψε κλάδους,
τῷ δ' ἔπος ἐκ γαίης τόσον ἄπνε· "Κεῖρε, κάκιστε,
γναθμοῖς ἡμέτερον κλῆμα τὸ καρποφόρον
ρίζα γὰρ ἔμπειδος οὔσα πάλιν γλυκὺν νέκταρ ἀνήσει,
ὅσσον ἐπισπείσαι σοί, τραγε, θυομένω."

100.—ΛΑΦΕΙΟΥ ΜΙΤΤΑΛΙΝΑΙΟΥ

Λητοῖς ὠκυγῶν ἱερὴ τροφὴ, τὴν ἀσάλευτον
Λαγαιφ Κρονίδης ὠρμίσατ' ἐν πελάγει,
οὐδ' ἐν σελαιῖνι, μὰ τοῖς, δέσποινα, βοήσω,
δαίμονας, οὐδὲ λόχοις ἐφθόμαι Ἀντιπάτρον·
ὁλβίξω δ', ὅτι Φοῖβον ἰδεῖξαι, καὶ μετ' Ὀλυμπον
Ἀρτεμῖς οὐκ ἄλλην ἢ σὺ λέγει πατρίδα.

101.—ΤΟΥ ΑΥΤΟΥ

Ἡρώων ὀλέγαι μὲν ἐν ὄμμασιν, αἱ δ' ἔτι λοιπαὶ
πατρίδες οἱ πολλὰ γ' αἰπύτεραι πεδίω

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98.—STATYLLIUS FLACCUS

THY two Oidipodes and the relentless hate of Electra, and the Sun driven from heaven by the feast of Atreus, and thy other writings that picture the many woes of princes in a manner worthy of the chorus of Dionysus, approved thee, Sophocles, as the chief of the company of tragic poets; for thou didst speak with the very lips of the heroes.

99.—LEONIDAS OF TARENTUM

THE nanny-goat's nimble, bearded spouse once in a vineyard nibbled all the tender leaves of a vine. The vine spoke thus to him from the ground: "Cut close with thy jaws, accursed beast, my fruitful branches; my stem is entire, and shall again send forth sweet nectar enough to serve as a libation for thee, goat, when thou art sacrificed." ¹

100.—ALPHEIUS OF MITYLENE

To Delos

HOLY nurse of Leda's babes, whom Zeus anchored immovably in the Aegean main! I swear, gracious lady, by thy own gods, that I will not call thee wretched or follow the verses of Antipater.² I deem thee blessed in that thou didst receive Phoebus, and that Artemis, after Olympus, calls no land her fatherland but thee.

101.—BY THE SAME

FEW are the birth-places of the heroes that are still to be seen, and those yet left are not much

¹ *cp.* No. 75.

² See No. 408 below.

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αἶψα καὶ σέ, τέλαινά, παρέρχομένός γε Μυκήνην
 ἔγνων, ἀπολίου παντός ἐρημασίην,
 ἀπολικὸν μήνυμα γέρον δέ τις, "Ἢ πολέχρυσος," 5
 εἶπεν, "Κυκλώπων τῇδ' ἐπέκειτο πόλις."

102.—ΑΝΤΩΝΙΟΥ [ΑΡΓΕΙΟΥ]

Ἢ πρὶν ἐγὼ Περσῆος ἀκρόπολις αἰθρῶισι,
 ἢ πικρὸν Ἰταλῆαις ἀστέρα θμεψαμένη,
 ἀπολίοισιν ἱερὰ λον ἐρημασίαισι ἐκείμαι,
 τίσασα Πριάμου ταίρωσιν ὄψε δίκας.

103.—ΜΟΥΝΔΟΥ ΜΟΥΝΑΤΙΟΥ

Ἢ πολέχρυσος ἐγὼ το πάλαι πόλις, ἢ τὸν Ἀτρεΐδων
 οἶκον ἀπ' οὐρανίου δεξαμένη γενοῆς,
 ἢ Τροίην πέρσασα θεέκτιτον, ἢ Βασίλειον
 ἀσφαλὲς Ἑλλήνων οὐδ' ἀπὸν ἡμιθέων,
 μηλόβοτος κείμαι καὶ βοῦνορος διπλά Μυκήνην, 5
 τῶν ἐν ἐμῇ μεγάλων τοῦτο μ' ἔχοντα μότον.
 Ἰλίων δ' Νορέσει μεμελημένον, εἴ γε, Μυκήνης
 μηκέτ' ὀρωσμένης, ἐσσί, καὶ ἐσσί πόλις.

104.—ΛΑΦΕΙΟΥ ΜΗΤΤΑΙΗΝΑΙΟΥ

Ἄργος, Ὀμηρικὲ μῦθε, καὶ Ἑλάνος ἱερὸν οὐδ' αὖ,
 καὶ χρυσῆ τὸ πάλαι Περσέος ἀκρόπολις,
 ἐσθλὸν αὖ ἦν καὶ κείνων κλέος, αἳ ποτὲ Τροίης
 ἤρειψαν κατὰ γῆς θεϊόδομον στέφανον.
 ἀλλ' ἢ μὲν ἐπλήτην ἐστὶν πύλις αἱ δὲ πεπρωται 5
 δείκνυσθ' ἐνύκων αὐλῖα βουκολίων.

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higher than the soil. So, as I passed thee by, did I recognise thee, unhappy Mycenæ, more waste than any goat-fold. The herds still point thee out, and it was an old man who said to me, "Here stood once the city, rich in gold, that the Cyclopes built."

102.—ANTONIUS

On the Same

I, ONCE the stronghold of sky-mounting Perseus, I, the nurse of the star¹ so cruel to the sons of Ilium, am left deserted now to be a fold for the goat-herds of the wilderness, and at length the spirit of Priam is avenged on me.

103.—MUNDUS MUNATIUS

I, MYCENÆ, the city once so rich in gold, I who received into my walls the house of the Atreidae, sons of Heaven, I who sacked Troy that a god built, I who was the secure royal seat of the Greek demi-gods, lie here, the pasture of sheep and oxen, with naught of my greatness left but the name. Well hath Nemesis borne thee in mind, Ilion, since now, when Mycenæ is no longer to be seen, thou art, and art a city.

104.—ALPHEIUS OF MITYLENE

ARGOS, thou talk of Homer, and thou holy soil of Hellas, and thou stronghold of Perseus once all golden, ye are perished, and with you the light of those heroes who once levelled the god-built battlements of Troy. Now Troy is a city more powerful than ever and you are fallen and are pointed out as the stalls of lowing cattle.

¹ Of the Atridae.

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105.—ΑΔΕΣΠΟΤΟΝ

Ἐκλάσθην ἀνέμοισι πίτυς. τί με τεύχετε νῆα,
 ραυηγῶν ἀνέμων χερσὶόθι γευσάμεναι;¹

106.—ΛΕΩΝΙΔΑ [ΤΑΡΑΝΤΙΝΟΥ]

Ὀλκαῖα πῦρ μ' ἔφλεξε, τόσῃν ἅλα μετρήσασαν,
 ἐν χιθονί, τῇ πενκας εἰς ἑμὲ καθαρεύει.
 ἦν πέλαγος εἰσώσεν, ἐπ' ἡόνος· ἀλλὰ θαλάσσης
 τὴν ἐμὲ γευσάμενην εἶπον ἀπιστοτέρην.

107.—ΤΟΥ ΑΥΤΟΥ

Τὴν μικρὴν με λέγουσι, καὶ οὐκ ἴσα ποντοπορευταῖς
 ρανσι εὐθύνειν ἄτρομον ἐνπλοῖον·
 οὐκ ἀπόφημι δ' ἐγὼ βραχὺ μὲν σκάφος, ἀλλὰ θα-
 λάσσην

πάν ἴσων οὐ μέτρον ἢ κρίσις, ἀλλὰ τύχης.
 ἔστω πηδάλιους ἐτέρῃ πλέον· ἄλλο γὰρ ἄλλῃ
 θάρσος· ἐγὼ δ' εἶην δαίμοσι σωζομένη.

C. Martelli, in *Collectiones from the Greek Anthology*, 1853,
 p. 131.

108.—ΑΔΕΣΠΟΤΟΝ

Ὁ Ζεὺς πρὸς τὸν Ἑρμῆα· “Βέλη τὰ σὰ πάντ'
 ἀφελούμαι.”
 ἤν' ἔπιπας· “Βρόντα, καὶ πάλι κύκρος ἔσῃ.”

109.—ΙΟΥΛΙΟΥ ΔΙΟΚΛΕΟΥΣ

Οὐκ οἶδ' εἴτε σάκευ λήξαιμί σε, τὴν ἐπὶ πολλοὺς
 ἀντιπάλους πιατὴρ σύμμαχον ὥπλισαμένη.

¹ *cp.* No. 30 above.

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105.—ANONYMOUS

I AM a pine tree broken by the wind. Why make a ship of me who tasted on land the ship-wrecking gales?

106.—LEONIDAS OF ALEXANDRIA

I AM a ship that, after I had traversed so many leagues of sea, the fire burnt on the land that had stripped herself of her pine-trees to build me. I, whom the sea spared, perished on the shore. I found her who bore me more faithless than the sea.¹

107.—BY THE SAME (?)

THEY call me the little skiff, and say that I do not sail so well and fearlessly as the ocean ships. I do not deny it; I am a little boat, but small and great are all the same to the sea; it is not a matter of size, but of luck. Let another ship have more rudders²; one puts his trust in this and another in that, but may I be saved by the grace of God.

108.—ANONYMOUS

SAID Zeus to Love: "I will take away all your darts." SAID the winged boy: "Thunder at me if you dare and I will make a swan of you again."

109.—JULIUS DIOCLES

I KNOW not whether to call thee a shield, thee, the faithful ally with whom I armed myself against many

¹ For imitations of this see Nos. 34, 36, 398.

² Large ships had several.

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εἶπε σε βαιὼν ἐμοὶ πάντων σκάφος, ἢ μ' ἀπο νηὸς
 ὀλλυμένης κόμισσας νηκτὸν ἐπ' ἡϊόνας.
 Ἄρως ἐν πολέμοις ἔφυγον χόλον, ἐν τε θαλάσῃ 5
 Νηρῆος· σὺ δ' ἄρ' ἦς ὅπλον ἐν ἀμφοτέροις.

110.—ΛΑΦΕΙΟΥ ΜΙΤΤΑΗΝΑΙΟΥ

Οὐ στέργω βαθυληϊούς ἀρούρας,
 οὐκ ὀλβον πολυχρυσον, οἶα Γύγης.
 αὐτάρκους ἔραμαι βίου, Μακρίν·
 το Μῆθεν γὰρ ἄγαν ἄγαν με τέρπει.

111.—ΑΡΧΙΟΥ ΜΙΤΤΑΗΝΑΙΟΥ

Θρηϊκὰς αἰεΐτω τις, ὅτι στοναχεύει μὲν νῆας
 μητέρους ἐκ κόλπων πρὸς φῶς ἐρχομένους,
 ἔμπαλι δ' ὀλβίζουσιν ὅσους αἰῶνα λιπώντας
 ἀπρωιδῆς Κηρῶν λάτρεις ἑμαρθη Μόρος.
 αἱ μὲν γὰρ ζῶντες αἱ παιτὺν παρῶν 5
 εἰς κακὰ, τοὶ δὲ κακῶν εὖρων ἄκας φθίμενοι.

112.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Τρεῖς δόξα με πεύσσειν καὶ δις τρία μάντιες ἀστρῶν
 φαίνῃ· ἐμοὶ δ' ἀρκεῖ καὶ ἑκάς ἢ τριτάτη·
 τοῦτο γὰρ ἀνθρώποις βιοτῆς ὅρος· ἢ δ' ἐπὶ τούτοις
 Νέστορ μ' καὶ Νέστωρ δ' ἤλιθεν εἰς αἶδην.

113.—ΠΑΡΜΕΝΙΩΝΟΣ

Οἱ κόρησ' ἄχρη κόρου κορρίσιντέ μου· ἀλλ' ἐκορρίσθην
 ἄχρη κόρου καὶ τῆς τοῦς κόρης ἐκορρίσας.

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foes, or rather my little sea boat, since thou didst support me swimming from the doomed ship to the shore. In war I escaped the wrath of Ares, and on the sea that of Nereus, and in each case thou wast my defence.

110.—ALPHEIUS OF MITYLENE

I CRAVE not for deep-soiled fields nor wealth of gold such as was Gyges'.¹ I love a self-sufficient life, Maecrinus. The saying "naught in excess" pleaseth me exceedingly.

111.—ARCHIAS OF MITYLENE

WE should praise the Thracians because they mourn for their children when they issue from their mothers' wombs to the light, while on the other hand they bless those on whom Death, the unforeseen servant of the Fates, lays his hand. For the living ever pass through every kind of evil, but the dead have found the medicine of all.

112.—ANTIPATER OF THESSALONICA

THE astrologers foretold that I would live thrice ten and twice three years, but I am satisfied with the three decades. For this is the right limit of men's life. Longer life is for Nestor, and even Nestor went to Hades.²

113.—PARMENION

THE bugs fed on me with gusto till they were disgusted, but I myself laboured till I was disgusted, dislodging the bugs.³

¹ King of Lydia. ² *cp.* vii. 157. an imitation of this.

³ The play on words cannot be reproduced.

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114.—ΤΟΥ ΑΥΤΟΥ

Παιδὸς ἀφ' ὑψηλῶν κεράμων ὑπὲρ ἄκρα μῶτωπα
 κύπτοντος (Μοῖρα νηπιάρχους ἄφοβον),
 μήτηρ ἐξόπιθεν μαζῶν μετέτρεψε νόημα·
 εἰς δὲ τέκνον ζώην ἐν κεχάριστο γαλα.

115.—ΛΔΕΣΗΟΤΟΝ

Ἄσπιδ' Ἀχιλλῆος, τὴν Ἑκτορος αἶμα πιούσαν,
 Λαρτιάδης Δαναῶν ἦρε κακοκρισίην
 γαυροῦ δὲ θάλασσα κατέσπασε, καὶ παρὰ τύμβον
 Αἴαντος νηκτὴν ὥρμισεν, οὐκ Ἰθάκη.

115b.—ΑΛΛΟ

Καλὰ Ποσειδάων δίκασιν πολὺ μᾶλλον Ἀθήνης·
 καὶ κρίνιν Ἑλλήνων στυγερὴν ἀπέδειξε βάλασσα,
 καὶ Σολαμὶς ἀπέχει κῆδος ὀφειλόμενον.

116.—ΑΛΛΟ

Ἄσπις ἐν αἰγιαλοῖσι βροῦ, καὶ σῆμα τινασθεῖ,
 αὐτὰρ σ' ἐσκαλίονσα, τῶν ἄξιον ἀσπιδιώτην
 ἔγχεο, πᾶν Τελαμῶντος, ἔχεις σῆκος Αἰσκίδαο."

* The shield was awarded to Ulysses and this led to Ajax

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114.—BY THE SAME

A CHILD was peeping down from the very edge of a high tiled roof (Death has no fears for little children), when its mother from behind turned away its attention by showing it her breast. Thus one fount of milk twice bestowed life on her child.

115.—ANONYMOUS

*On the Shield of Achilles*¹

THE son of Laertes gained by the unjust judgment of the Greeks the shield of Achilles that had drunk the blood of Hector. But when he suffered shipwreck the sea robbed him of it, and floated it ashore by the tomb of Ajax and not in Ithaca.

115B.—ANONYMOUS

On the Same

POSEIDON'S judgment was far more admirable than Athena's The sea proved how hateful was the decision of the Greeks, and Salamis possesses the glory that is her due.

116.—ANONYMOUS

On the Same

THE shield cries aloud by the shore and beats against the tomb, summoning thee, its worthy bearer: "Awake, son of Telamon, the shield of Achilles is thine."

killing himself. When Ulysses was shipwrecked the shield is said to have come ashore in Salamis, the home of Ajax.

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117.—ΣΤΑΥΤΑΛΙΟΥ ΦΛΑΚΚΟΥ

Πένθιμον ἡνίκα πατρὶ Πολυξείνης ὑμνῶνται
 ἦνυσεν ὀγκωτοῦ Πύρρος ὑπερθε τάφου,
 ὧδε πολυκλαύτοιο κόμας λακίσασα καρῖνου
 Κισσηῖς τεκίων κλαῦσε φόρους Ἑκάβη·
 “ Πρὸσθε μὲν ἀξιοῖσι φθιτῶν εἰρησας Ἑκτορα
 δεσμοῖς·
 νῦν δὲ Πολυξείνης αἶμα δέχῃ φθίμενος·
 Λιακίδη, τί τοσοῦτον ἐμῇ ὠδυνάσασο νη· οὐ
 παισὶν ἔφυς γὰρ ἐμοῖς ἡπιος οὐδὲ νέκυς.”

5

118.—[ΒΗΣΑΝΤΙΝΟΥ]

ὦ μοι ἐγὼν ἡβης καὶ φήραος οὐλομένην
 τοῦ μὲν ἐπερχομένου, τῆς δ' ἀποτισαμένης.

119.—ΠΑΛΛΑΔΑ

Εἰ τις ἀνὴρ ἄρχων ἐθέλει κολακῶν ἀνέχεσθαι,
 πολλοὺς ἐκδῶσιν τοῖς μιαινοῖς στόμασιν·
 ὥστε χρὴ τὸν ἄριστον, ἀπεχθαίροντα δικάως,
 ὥς κολακὺς μιστὴν τοὺς κολακευμένους.

120.—ΛΟΥΚΙΑΝΟΥ ΣΑΜΩΣΑΤΕΩΣ

Φαῦλος ἀνὴρ πῖθος ἐστὶ τετυγημένος, εἰς ὃν ἀπασας
 ἀντλῶν τὰς χάριτας, εἰς κενὸν ἐξέχεας.

121.—ΑΔΗΛΟΝ

Σπάρτας καὶ Σαλαμῖνος ἐγὼ φαντὸν ἀμφήριστον
 κλαίω δ' ἡιθίων ἐξοχον ἢ προμάχων.

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117.—STATYLLIUS FLACCUS

WHEN Pyrrhus on his father's high-piled tomb celebrated in his honour the mournful wedding of Polyxena, thus did Cissean Hecuba bewail the murder of her children, tearing the hair from her tear-worn head: "Once thou didst drag dead Hector tied to thy chariot wheels, and now thou art dead thou acceptest the blood of Polyxena. Achilles, why is thy wrath so sore against the fruit of my womb? Not even in death art thou gentle to my children."

118.—ANONYMOUS

ALAS for youth and hateful old age! The one approaches and the other is gone.

119.—PALLADAS

If a man who is a ruler choose to put up with flatterers, he will sacrifice many to their vile mouths; so the best men, in righteous hatred, should detest the flattered as much as the flatterer.

120.—LUCIAN

A BAD man is like a jar with a hole in it. Pour every kindness into him and you have shed it in vain.

121.—ANONYMOUS

On the Hyacinth

I AM a plant for which Sparta and Salamis dispute, and I mourn for either the fairest of youths or the stoutest of warriors.¹

¹ *i.e.* either for Hyacinthus or for Ajax. The flower was supposed to bear the initials AI or T.

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122. — ΑΔΕΣΠΟΤΟΝ, ΟΙ ΕΙ ΕΘΗΝΟΤ

Ἄτθι κορα μελίθρεπτα, λαλος λαλον ἀρπάξασα
 τέττεγα πτανοῖς εἰαῖτα φέρεις τέκεσιν,
 τὸν λαλον ἅ λαλόεσσα, τὸν εὐπτερον ἅ πτερόεσσα,
 τὸν ξέρον ἅ ξείνα, τὸν θερινὸν θερινά;
 κούχι τάχος ῥίψεις; οὐ γὰρ θέμις, οὐδὲ δίκαιον,
 ὅλλυσθ' ὑμνοπόλους ὑμνοπόλοις στόμασιν. 5

123. — ΛΕΩΝΙΔΟΥ ΛΑΞΑΝΔΡΕΩΣ

Ἐκ βοῖνης φάος ἔσχευ ἐπ' ἀχράδα μηκὺς ἰούσα,
 ἐκ δ' ἐφάνη τυφλὴν μηκέτ' ἔχουσα κόρην
 ἑλισσὼν τὴν ἑτέρην γὰρ ἐκέντρισεν ὀξὺς ἀκάνθης
 ὄξος. ἰδ' ὡς τέχνης ἐνδόνον ἐνεργότερον.

124.—ΑΔΗΛΟΝ

Ποὶ Φοῖβος πεπόμενται; Ἄρης ἀναμένεται Δάφνη.

125.—ΑΔΗΛΟΝ

Θαλασσινοὶ Κελτοὶ ποταμῷ ξηλῆμοι Ῥήνω
 τέκνα ταλαντεύουσι, καὶ αἰ παρὸς εἰσὶ τοκέες.
 πρὶν πῶν ἀθρήσῃσι λελαυμένον ἕδατι στυμφ.
 αἰψα γὰρ ἥνικα μητρὸς ὀλισθήσας διὰ κόλπων
 νηπιάχως πρῶτον προχίει δάκρυ, τὸν μὲν αἰρας 5
 αὐτὸς ἐπ' ἀσπίδι θήκεν ἰὸν πᾶν, οὐδ' ἀλεγίξει,
 οὐπω γὰρ γενέτασ φέρει κόιν, πρὶν γ' ἐπαθρήσῃ

¹ We are told by Asius that goats when suffering from

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122.—ANONYMOUS, BY SOME ASSIGNED TO EVENUS *To a Swallow*

HONEY-NURTURED child of Athens, is it a prattling cicada that thy prattling self has caught and carries for a feast to thy winged brood? Dost thou, the chatterer, prey on the chatterer: thou, the winged, on the winged; thou, the guest of summer, on the guest of summer? Wilt thou not drop it at once; it is neither meet nor just that singers should perish by mouths skilled in song.

123.—LEONIDAS OF ALEXANDRIA *(Isopsephon)*

A SHE-GOAT rushing to browse on a wild pear recovered her sight from the tree, and lo! was no longer blind in one eye. For the sharp thorn pricked the one eye. See how a tree benefited more than the surgeon's skill.¹

124.—ANONYMOUS

On a Man cutting a Laurel with an Axe

WHERE has Phoebus gone? Mars is on too close terms with Daphne.

125.—ANONYMOUS

THE brave Celts test their children in the jealous Rhine, and none regards himself as being the child's father until he sees it washed by that venerated river. At once, when the babe has glided from its mother's lap and sheds its first tears, the father himself lifts it up and places it on his shield, caring naught for its suffering; for he does not feel for it like a father dimness of sight caused by suffusion, themselves prick the eye with a thorn.

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κεκριμένον λουτροῖσιν ἐλκε, ξιγῶμον ποταμοῖσιν
 ἢ ἢ μετ' εἰλείθυιαν ἐπ' ἀλγεσιν ἄλγος ἔχουσα
 μήτηρ, εἰ καὶ παιῖος ἀληθέα οἶσεν τοκίῃα.
 ἐκδέχεται τρομέουσα, τί μήσεται ἄσφατον ὕδαρ.

10

126.—ΑΔΕΣΗΟΤΟΝ

Τῶας αἰ. ὅποι δόλους Κλυταιμνήστρῃ Ὀρέστω μέλλοιτος
 αὐτὴν σφάζει.

Πῇ ξίφος ἰθύνεις: κατὰ γαστέρος, ἢ κατὰ μαζῶν;
 γαστήρ ἢ δ' ἐλόχευσεν, ἀνεθρόψαντο δὲ μαζοί.

127.—ΑΔΕΣΗΟΤΟΝ

Ἄν περιλειφθῇ μικρὸν ἐν ἄγρῳσιν ἡδέος οἴνου,
 εἰς ὅξυ τρέπεται ταῦτο τὸ λειπόμενον
 οὕτω ὑπαντλήσας τὸν ὅλον βίον, ὡς βαλὺ δ' ἐλθὼν
 γῆρας, ὁ προσβύτης γίγνεται ὀξύχολος.

128.—ΑΔΗΛΟΝ

Εἴρπε ἐράκων, καὶ ἐπινεν ἰθὺς: σβέννυντο δὲ πηγαί,
 καὶ ποταμοὶς κεκλιμένοι, καὶ ἦν ἐτι διφραδέας θῆρ.

129.—ΝΕΣΤΟΡΟΣ

Εἴρπε τὸ μὲν, τὸ δ' ἐμελλε, τὸ δ' ἦν ἐτι πωθρὸν ἐν
 εὐνῇ.

αὐτὰρ ὁ ἐνφύσας ποταμῷ ὑπὲρθηκε γένειον,
 πῶς δ' ἄρα Κηφισὸς εἰσὼ μέν: ἀργαλέον δὲ
 ἀθεροῦσι κελάρηζε, κατερχομένοισι δὲ ρεῖθραι,
 Κηφισὸν κωκυσι ὀλωλότα πολλὰκι Νύμφαι.

5

¹ Nestor of Laranda wrote *Metamorphoses* in verse and we
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until he sees it judged by the bath in the river, the test of conjugal fidelity. The mother, suffering new pangs added to those of childbirth, even though she knows him to be the child's true father, awaits in fear and trembling the pronouncement of the inconstant stream.

126.—ANONYMOUS

(What Clytemnestra might have said when Orestes was about to kill her)

WHERE dost thou direct thy sword, to my belly or my breasts? This belly brought thee forth, these breasts nurtured thee.

127.—ANONYMOUS

If a little sweet wine remains in a vessel, this remnant turns to vinegar. So the old man who has quite emptied life and has reached the depth of old becomes sour-tempered.

128.—ANONYMOUS (BUT PROBABLY FROM THE SAME POEM AS THE FOLLOWING)

THE dragon crept down and drank water. The sources were exhausted and the river became dry dust, and still the brute was athirst.

129.—NESTOR¹

PART of it was crawling, part of it was about to crawl, and the rest was still torpid in its lair. But it thirsted and put its jaws in the stream. Then all Cephissus ran into them, and horrid gurgling sounded in its throat. As the water sunk, often did the nymphs lament for Cephissus that was no more.

have here extracts from this poem. See also Nos. 364 and 537. We do not know what this story of the dragon was.

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130.—ΑΔΗΛΟΝ

Παλλὰς ἑὶ μὲν φυτὸν Βρομίον τί με θλίβετε κλώνες;
ἄματε τοὺς βότρυας· παρθένος οὐ μεθύω.

131.—ΑΔΗΛΟΝ

Οἴησιν ἐν ἐολεχοῖς βλωθρὴν πίτιν ὑπὲρ με
πρόρριζον γαίης ἔξεκυσσε ποτος·
ἐπ' αὐτὴν γὰρ γενόμεν, ἀνέμοις παλιν ὄφρα μαχωμαι.
ἄνθρωποι τέλμης οὐ ποτε φειδόμεσθαι.

132.—ΑΔΕΣΗΟΤΟΝ

Σοφροσύνη καὶ Ἔρως καταναυτίον ἀλλήλοισιν
ἐλθόντες ψυχὰς ὤλεσαν ἀμφοτέρων·
Φαίδρα μὲν κτείνει πυρρὸς πάθος Ἰππολύτου·
Ἰππολύτου δ' ἀγνή πέφνε σοφροσύνη.

133.—ΑΔΗΛΟΝ

Ἐς τις ἀπαλὴ γήμας πάλι δεύτερα δέκτρα δώκει.
ναυηγὸς πλώει δις βυθὸν ἀργαλέον.

134, 135.—ΑΔΗΛΟΝ

Ἐλπίς, καὶ σὺ Τέχῃ, μέγα χαίρετε τῇ ἐδδὸν εὖραν·
ἀνάσσει γὰρ σφετέραις ἐπιτέρομαι. ἔρρετε ἄμφω,
αἰνεκεν ἐν μερόπεια πολυπλατεῖα μάλ' ἐστέ.
δοῖα γὰρ ἀντιθέων οὐκ ἔσσεται. ὕμνος ἐν ἡμῖν
φάσμοτα, ὡς ἄπινω, ἐμβόλλετε, «ἴατ' ἔδοντα.
ἔρρε κακὴ γλήνη, πολυπόδιν» ἔρρετε ἄμφω.

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130.—ANONYMOUS

(The Olive-tree speaks)

I AM the plant of Pallas. Why do you clasp me,
ye branches of Bacchus? Away with the clusters!
I am a maiden and drink no wine.

131.—ANONYMOUS

I WAS a sturdy pine on the mountain ridge, and
the rainy south wind tore me up by the roots. Then
out of me was built a ship to fight again with the
winds. Ye men, ye never flinch from aught.

132.—ANONYMOUS

CHASTITY and Love, meeting in the lists, both de-
stroyed life. Her burning love for Hippolytus slew
Phaedra, and his pure chastity slew Hippolytus.

133.—ANONYMOUS

If one who has once been married seeks another
wife, he is like a shipwrecked sailor who sets sail
again on the dreadful deep.

134, 135.—ANONYMOUS

HOPE and Fortune, a long farewell to you both!
I have found the way. I no longer take delight in
aught of yours. Away with both of you! for ye lead
men far astray. Ye present to our minds, as in
visions of sleep, things that never shall really be, as
if they were. Away with thee, poor puppet, mother
of many woes; away with you both! Make sport,

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παίζουτ', εἴ γε θέλοιτε, ὅπως ἐμῷ ὑστίρῳ οὐτας
 εὔρουτ' οὐ τοσούτας ὅπερ θέμις ἐστὶ νηῆσαι.
 ἀτρεκέως μάλ' αὖσι πλάνη Τύχη ἐστὶ βροτοῦσιν·
 ἐστὶ γὰρ ὁδμανέη, τοῦ δ' ἐπιπλέον οὐδὲ πελόνεια. 10
 γράψτε τίς; οἶδ'ε θεός· τίς τις εἰκελεν; οἶδ'ε καὶ αὐτός.

136.—ΚΥΡΟΥ

Λίθε πατήρ μ' ἐδίδαξε διαιτῆμα μῆλα νομεύειν,
 ὧς κεν ὑπὸ πτελέῃσι καθήμενος, ἢ ὑπὸ πέτρῃς
 συρίοδον καλάρουσιν ἐμὸς τέρπικρον ἀνίας,
 Πιερίδες, φειγόμεν ἐν κτημένῳ πόλιν ἄλλαν
 πατρίδα μαστεύσωμαι. Ἀπαγγέλω δ' ἄρα πᾶσι 5
 ὧς ὁλοαὶ κηφῆρες ἐδηλῶσαντα μεδίσαται.

137.—ΓΡΑΜΜΑΤΙΚΟΥ

τινὸς ἡμιξήρον πρὸς Ἀδριανὸν τὸν βασιλέα

Ἡμισυ μου πέθηκε, τὸ δ' ἡμισυ λιμὸς ἐλέγχει·
 πῶσόν μιν, βασιλεῦ, μυστικῶς ἡμῶσαναι.

Πρὸς ὃν ὁ βασιλεὺς ΑΔΡΙΑΝΟΣ ἀπεκρίνατο

Ἀμφιμέρους ὀδυνεῖν καὶ Πλωτῆα καὶ Φαίδοντα
 τὸν μὲν ἐξ' εὐστροφῶν, τοῦ δ' ἀπυλαίπομον.

138.—ΑΔΕΣΠΟΤΟΝ

Ἦν τότε, ἀλλὰ πάλιν, οὔτε γηρῶν πλαιοῦς εἰμι,
 οὐ μύσας ἐν πᾶσι καὶ πᾶσι ἐν ἀμφιγύρῳ
 ὅς ποτε μεν χρῆσθαι δοκῆμεν, ὅπως οὐδὲ ἔν εἶχον,
 οὔτε δ' ὅπως χρῆσθαι μὲν δοκῆμαι, τότε εἶχω.

¹ This Byzantine poet is said to have written the lines when he was exiled by the Emperor Theodosius.

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if you will, of whomever ye find after me, whose mind dwells on things he should not think of. Of a truth Fortune is a delusion for all mortals; for she is without force, and mostly even without being.—Who wrote this, God knows. Why? Himself only knows.

136.—CYRUS

Would that my father had taught me to shepherd fleecy flocks, so that, sitting under the elms or piping under a rock, I might cheer my sorrows with music. Let us fly, ye Muses, from the stately city, and seek another home. I will announce to all that the pestilent drones have done mischief to the bees.¹

137.—A CERTAIN HALF-STARVED GRAMMARIAN TO THE EMPEROR HADRIAN

The half of me is dead, and starvation is subduing the other half. Save, Sire, a musical semitone of me.²

THE EMPEROR'S REPLY THERETO

Thou dost wrong both Pluto and the Sun by looking still on the latter and failing to go to the former.

138.—ANONYMOUS

I was once young, but poor; now I am old I am rich. I alone of mortals was miserable both in youth and age. When I was able to use riches I had nothing, and now, when I cannot use them, I have them.

² *i.e.* half at least of my learned self.

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139.—ΚΛΑΥΔΙΑΝΟΥ

Μαχλὰς ἐγκροτάλοισιν ἀνευάζουσα χορείαις,
 εἴζυγα παλλομένοισι τινάγμασι χαλκῶν ἀραισσεῖ·

* * * * *
 τῆς μὲν ὑποκλέπτων πολὴν τρίχα, γείτονα μοίρης,
 ἡλεμάτοις ἀκτίσι χαράσσεται ὀρμητος αἰγῇ·
 ψευδόμενον δ' ἐρύθημα κατέρραιφεν ἀχρῆος αἰῶνος,
 ἀγλαίῃ στέψασα νόθῃ κεκαλυμμένα μῆλα.

140.—ΤΟΥ ΑΥΤΟΥ

Ἐέρην χαλκεῶπεζον ἐπὶ προθύροις Ἑλικῶνος
 εἰστήκει θεράπων τις ἐπὶ νοστοῖο μεμαρπώς,
 οἷδ' ἔθελεν μοχλεῖντι παμνῶν ἐπίβαθρον αἰετῆς·
 τοῦτο καὶ μὲν θώρηξε νόον πυλῶμητις ἀνάγκη.

141.—ΑΔΕΣΠΟΤΟΝ

Κοινῇ πᾶρ κλισίῃ ληθαργικὸς ἦδ' ἄφρον' ἀπὸ
 κείμενοι, ἀλλήλων τοῦτον ἀπεσκέδασαν.
 ἐξέθρη κλέους γὰρ ὁ τυλμῆεις ὑπὸ λίσσης,
 καὶ τὸν ἀναίσθητον παντὶς ἐτυπτε μέλαις.
 πλῆγμα δ' ἀμφότεροις ἐγένετο¹ ἄκως, αἷς δ' αὖ μὲν αὐτῶν
 ἔγχετο, τοῦ δ' ὑπὲρ ποναλὺς ἔριψε κόπυς.

142.—ΑΔΕΣΠΟΤΟΝ

Κρημεσθάναν, δίκριον, Νυμφῶν ἐργότομα Πᾶνα
 ἀξήμεν', ἐς πετρῆαν τοῦτο κέλευθε δόμων,
 ὅταν ἔρμενοι ἔρμιν, θάψι λίβη τῆςδε μάλαυτες
 ἀενάου πόματος, δίψαν ἀπωσάμεθα.

¹ Probably a library or hall of a literary institute

THE DECLAMATORY EPIGRAMS

139.—CLAUDIANUS

THE wanton, accompanying her dance with shrill shrieks and castanets, beats the brazen clappers together with quivering movements. Her grey hair, the harbinger of death, is concealed by . . . She tortures her eyes to dart ineffectual flashes; her false colour is sicklied o'er by the pallor of shame; while a fictitious splendour clothes her hidden breasts.

140.—BY THE SAME

A SERVING-MAN stood in the porch of Helicon¹ bearing on his shoulders a brazen-footed stool he had seized, and would not give it to me, tired as I was, to sit on and recite. Therefore ingenious necessity sharpened my wit to deal with the situation.²

141.—ANONYMOUS

A MAN in a lethargy and a maniac lying in one bed ridded each other of their respective maladies. For the one, made daring by his madness, leapt from the bed and belaboured the insensible man all over. The blows cured both, waking up the one, and his great exertion throwing the other into a sleep.

142.—ANONYMOUS

WE do worship to horned Pan, the walker on the crags, the leader of the Nymphs, who dwelleth in this house of rock, praying him to look with favour on all us who came to this constant fountain and quenched our thirst.

² What he means is a mystery to us. The circumstances must have been known to the public.

143.—ΑΝΤΙΠΑΤΡΟΥ

Αἰτός τοι ἑόμος οὗτος ἐπεὶ παρὰ κύματι πηγῷ
 ἱερῆμαι νοσηρῆς οὐσπότες ἡμόρος,
 ἀλλὰ φίλος· πόρτῳ γὰρ ἐπὶ πλατὺ δειμαίνοντι
 χαίρω, καὶ ταύταις εἰς ἑμὲ σφωζομέναις.
 ἱλάσκει τὴν Κύπριν· ἐγὼ δέ σοι ἢ ἐν ἔρωτι
 οὔριος, ἢ χαροπῷ πιένεσθαι ἐν πελάγει.

144.—ΑΝΤΥΤΗΣ

Κυπρίδος αἶψος ὁ χῶμος, ἐπεὶ φίλον ἐπλετο τήνῃ
 αἶον ἀπ' ἡπείρου λαμπρῶν ὁρῶν πελάγος.
 ὁφθα φίλον ταύτησι τελῇ πλόον· ἀμφὶ δὲ πόντος
 δειμαίνει, λιπάρων δερκόμενος ξυανόν.

145.—ΑΔΕΣΠΟΤΟΝ

Ἐλθὼν εἰς αἶδην, ὅτε δὴ σοφὸν ἦνυσε γήρας,
 Διαιμένης ὁ κύων Κροῖσσόν ἰδὼν ἐγέλα,
 καὶ σπρινοῖας ὁ γέρων τὸ τριβώμιον ἐγγὺς ἐκείνου,
 τοῦ πολὺν ἐκ παταμῶν χρυσῶν ἀφυσσαμένον,
 εἶπεν· “Ἐμὲ καὶ τῶν πλείων εὐπας· ὅσα γὰρ εἶχον,
 πάντα φέρω σὺν ἐμῷ· Κροῖσσεν, σὺ δ' οὐδὲν εἶχες.”

Ausonius, *Epigr.* 54.

146.—ΑΔΕΣΠΟΤΟΝ

Ἐλπίδα καὶ Νέμεσιν ἰδὼντες παρὰ πλοίων ἔτενξα,
 τὴν μὲν ἴν' ἐλπίδην· τὴν δ', ἵνα μὴδὲν εἴχης.

¹ Pactolus.

THE DECLAMATORY EPIGRAMS

143.—ANTIPATER OF SIDON

SIMPLE is this my dwelling (beside the big waves am I enthroned, the queen of the sea-bathed beach), but dear to me; for I delight in the sea, vast and terrible, and in the sailors who come to me for safety. Pay honour to Cypris, and either in thy love or on the gray sea I shall be a propitious gale to bear thee on.

144.—ANYTE

THIS is the place of Cypris, for it is sweet to her to look ever from the land on the bright deep, that she may make the voyages of sailors happy; and around the sea trembles, looking on her polished image.

145.—ANONYMOUS

DIOGENES the cynic, on his arrival in Hades, after his wise old age was finished, laughed when he saw Croesus. Spreading his cloak on the ground near the king, who once drew great store of gold from the river,¹ he said: "Now, too, I take up more room than you; for all I had I have brought with me, but you, Croesus, have nothing."

146.—ANONYMOUS

I, Euxus, have set up Hope and Nemesis by the altar, the one in order that thou mayst hope, the other that thou mayst get nothing.²

¹ The epigram seems to be facetious. The dedicitor whose name means "benignant" really had a spite against mankind.

147.—ΑΝΤΑΓΟΡΟΥ ΡΟΔΙΟΥ

*Ω ἴτε Δῆμοτρος πρὸς ἀνάκτορον, ὦ ἴτε, μύσται,
μή δ' ἔδατος προχοὰς εὐρίδτε χειμερίους,
τοῖον γὰρ Ξενοκλῆς ἦό Ξεῖνδος ἀσφαλὲς ἔμμαν
ζεύγμα διὰ πλατείᾳ τοῦδ' ἔβαλεν ποταμοῦ.

148.—ΑΔΕΣΠΟΤΟΝ

Τὸν βίον, Ἡράκλειτε, πολὺ πλέον ἢ περ ὅτ' ἐξῆς
ἐόκρνε· νῦν ὁ βίος ἔσπ' ἐλευσιώτερος.
τὸν βίον ἄρτι γέλα, Δημόκριτε, τὸ πλέον ἢ πρῖν
νῦν ὁ βίος πάντων ὅστι γελσιώτερος.
εἰς ἑμίας ἐκ καὶ αὐτὸς ἠρώδ', τὸ μεταξὺ μεμιμνῶ
πῶς ἄμα σοὶ κλαύτω, πῶς ἄμα σοὶ γελᾶσω.

149.—ΑΝΤΙΠΑΤΡΟΥ

Εἶχετ' Ἀριστοτέλης ὁ βοσκέρμιος σὺν ἀπὸ πολλῶν
παῖδα, μῆς ἔ' οἷος καὶ βοὸς εὐπορήν,
ἀλλὰ γῆρ' αἰδ' ὁ πόνης ἀφύγε φθόονα· ἡματι δ' αὐτῷ
θῆρας θαν, τῇν βοὸν δ' ὤλεσε εὐστακίη.
μαύρας δ' ἀπληχὲς ἐπαύλαιν, ἄρματι πήρης
ἐκ ταύτης βίωσιν ἀχλὺδος ἐκρέμασεν.

150.—ΤΟΥ ΑΥΤΟΥ

Πλαῖντος Ἀριστοτέλη δάμαλις μία καὶ τριχόμαλλος
ἦν οἷς· ἐκ τούτων λιμνὴ ἐλαυνε θύρης.
ἡμιβίωσι δ' ἠμφατίρουν· ἀμνη λυκος, ἐκτανε δ' ὦλις
τὴν δάμαλιν· πεύκης δ' ὤλετο βουκόλιον.
πηροδέτω δ' οἷ' ἰριάνη κατ' αὐχένος ἄρμα λυγρῶσας,
αἰετὸς ἀμυκήτω ἐκθάνε παρ' καλὴν βῆ.

117.—ANTAGORAS OF RHODES

HIE ye, hie ye, ye initiated, to the temple of Demeter, fearing not the winter floods. So safe a bridge for you hath Xenocles, the son of Xeinis, thrown across this broad river.¹

148.—ANONYMOUS

WEEP for life, Heraclitus, much more than when thou didst live, for life is now more pitiable. Laugh now, Democritus, at life far more than before; the life of all is now more laughable. And I, too, looking at you, am puzzled as to how I am to weep with the one and laugh with the other.

149.—ANTIPATER OF THESSALONICA

ARISTIDES the . . . had not much from many sources, but his fortune was one ewe and one cow. Yet, notwithstanding his poverty, he escaped not Envy, and in one and the same day wild beasts killed the sheep and a difficult birth the cow. Hating the sight of his yard, in which the sound of bleating was silent, he hanged himself by the strap of his wallet from this wild pear-tree.

150.—BY THE SAME

ALL the wealth of Aristides was one heifer and one fleecy sheep. By their means he kept famine from the door. But he lost both; a wolf killed the sheep and the cow perished in labour. His poor stock was gone, and noosing his neck in the strap of his wallet, the wretched man died close to his cabin, which no longer echoed to the sound of lowing.

¹ The bridge was over the Cephissus on the road to Eleusis. Xenocles' services in building it are mentioned in an inscription.

151.—ΤΟΥ ΑΥΤΟΥ

Ποῦ τὸ περίβλεπτον κάλλος σέο, Δωρὶ Κόρινθα:
 ποῦ στεφάναι πύργων, τοῦ τὰ πάλοι κτέανα,
 ποῦ νηὶ μακάρων, ποῦ δόματα, ποῦ δὲ δώμαρτες
 Σισύφιαι, λαὼν θ' αἱ ποτὲ μυριάδες:
 οὐδὲ γὰρ οὐδ' ἰχθυος, πολυκάμμηρε, σείω λάλαιπται.
 πάντα δὲ συμμόρψας ἐξέφαγεν πόλεμος.
 μοῦναι ἀπόρθητοι Νηρηίδες, Ὀκεανοῖο
 κοῦραι, σὼν ἀχέων μίνασμεν ἀλευρόνες.

152.—ΑΓΛΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

"Αἶε περ' ἀκλειὰ Πριάμου πόλις, ἂν ἀλαπαξαι
 Ἑλλάνων δεκέτης οὐκ ἐνύλασσευ ἄρης
 ἀμφαδὼν, ἀλλ' ἔπποισεν κακὸν ξίλων. αἶθε δ' Ἑπειὸς
 κάπθαιε πρὶν τεῦξαι δουρατῖαν παγίδα.
 οὐ γὰρ ἄν, Ἀτρεΐδην ὀροφῆφύγοι ἀψαμένον πῦρ,
 οὕτω δ' ἄν ἀμετέρης λίσσιν ἡραπόμαν.

153.—ΤΟΥ ΑΥΤΟΥ

"Ω πόλις, πῇ σέα κείνα τὸ τεῖχος, πῇ πολυόλβου
 νηοί: πῇ δὲ βῆδον κρανὰ ταμνωμένων:
 πῇ Παφίης ἀλάβαστροι, καὶ ἡ πάγχυνος ὀφειστρίς:
 πῇ δὲ Τριτογενοῦς δείκελον ἐνδαπίης:
 πάντα μάλλος χρυσῇ τε χύσει καὶ Μοῖρᾳ κραταίῃ
 ἡμπυσεν, ἀλλὰ σὺν ἡμιβελανῶσιν τεχνῇ,
 καὶ περ τόπον ἐκῆσε βαρὺς φθόρος: ἀλλ' ἄρα μοῦνον
 οὐνοσσι σὺν κρύψαι καὶ κλέος υἷδ' ἔδραται.

THE DECLAMATORY EPIGRAMS

151.—ANTIPATER OF SIDON

WHERE is thy celebrated beauty, Doric Corinth? Where are the battlements of thy towers and thy ancient possessions? Where are the temples of the immortals, the houses and the matrons of the town of Sisyphus, and her myriads of people? Not even a trace is left of thee, most unhappy of towns, but war has seized on and devoured everything. We alone, the Nereids, Ocean's daughters, remain inviolate, and lament, like halcyons, thy sorrows.

152.—AGATHIAS SCHOLASTICUS

On Troy

I AM the once famous city of Priam, which not the ten years' war of the Greeks succeeded in sacking by open force, but the cursed wooden horse. Would that Epeius had died ere he had wrought that wooden trap. For never then had the Greeks lit the fire that licked my roofs, never had I sunk down on my foundations.

153.—BY THE SAME

On the Same

WHERE are those walls of thine, O city, where thy temples full of treasure, where the heads of the oxen thou wast wont to slay? Where are Aphrodite's caskets of ointment and her mantle all of gold? Where is the image of thy own Athena? Thou hast been robbed of all by war and the decay of ages, and the strong hand of Fate, which reversed thy fortunes. So far did bitter Envy subdue thee; but thy name and glory alone she cannot hide.

GREEK ANTHOLOGY

154.—ΤΟΥ ΑΥΤΟΥ

Ἰλίοις, πολιοῦχε. σὲ μὲν χρυσεανγείῃ κηῶ,
 ὥς θέμις, ἀτλάμων Ἰλῖος ἡγασάμην
 ἀλλὰ σὺ με προλέλοιπας ἐλώριον· ἀντὶ δὲ μῆλου
 πᾶσαν ἀπεδρέψω τείχεος ἀγλαίην.
 ἄρκιον ἦν θνάσκειν τὸν βουκόλον· εἰ γὰρ ἄθεσμος 5
 ἔπλετο, τὰς πάτρας οὐκ ἀλίτῃρα τόδε.

155.—ΤΟΥ ΑΥΤΟΥ

Εἰ μιν ἀπὸ Σπάρτης τις ἔφυσ, ξέρε, μὴ με γελάσσης·
 οὐ γὰρ ἐμοὶ μούνη ταῦτα τέλεισσε Τύχη.
 εἰ δέ τις ἐξ Ἀσίνης, μὴ περθεῖ· Δαρδανικοῖς γὰρ
 σκήπτροις Λίναδων πᾶσα κίεσκε πόλις.
 εἰ δὲ θεῶν τομὴν καὶ τείχεα καὶ ραετῆρας 5
 ζηλήμων ὀνίων ἐξεκένωσεν ἄρης,
 αἶμι παλιν βασιλῆα· σὺ δ', ὦ τέκος, ἄτρομε Ῥώμη,
 θαλλε καθ' Ἑλλήνων σῆς ζυγώδεσμα εἰκης.

156.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Δέρκεο τὸν Τρώας ἰσχυρὴν λόχον· εἰσὶν εἰς πῶλον
 εὐοπλῶν Δαναῶν ἔχοντες ἥσυχίους.
 τεκταίνει μιν Ἐπειὸς, Ἀθηναίῃ δὲ κελεῖται
 ἔργον· ἔπεικ' ἑωτὸν δ' Ἑλλὰς ὅλα ἐνέται.
 ἦ ὅα μάλιστα ἀπολοῖτο πόσις στρατός, εἰ πρὸς ἄρῃα 5
 ἦν ἑσθλὸς Ἀτρεΐδαις ἐσθλότερος πολέμου.

THE DECLAMATORY EPIGRAMS

154.—BY THE SAME

On the Same

HAVE mercy on me, Athena, protectress of the city. I, wretched Ilion, as was meet, worshipped thee in thy temple resplendent with gold. But thou hast abandoned me to the spoilers, and all for the sake of an apple hast stripped all the glory from my walls. Better had it been for the cowherd, Paris, to perish, for if he broke the law, it was not his country's crime.

155.—BY THE SAME

On the Same

If thou art a native of Sparta, stranger, mock me not; for I am not the only one that Fortune hath used thus. But if thou art from Asia, mourn me not; for every city now bows beneath the Trojan sceptre of the house of Aeneas. If the envious sword of thy enemies hath emptied the temples of my gods, and my walls, and my streets, yet am I again a queen, and do thou, undaunted Rome, my child, set on the Greeks the yoke of thy just rule!

156.—ANTIPHILUS OF BYZANTIUM

Look on the ambush that took Troy after ten years; look on the horse whose belly was big with the armed and silent Greeks. Epeius is building it and Athena is ordering the work, and all Hellas is emerging from beneath its back. Of a truth in vain did so great a host perish, if stratagem was more helpful to the Atreidae in the war than open battle.

GREEK ANTHOLOGY

157.—ΑΔΕΣΠΟΤΟΝ

Τίς θεῶν εἶπεν Ἐρωτα· θεοῦ κακὸν οὐδὲν ὀρώμεν
 ἔργον· ὃ δ' ἀνθρώπων αἵματι μίθαισι.
 οὐ θεῶν ἐν παλάμαις κατέχει ξίφος· ἡνὶδ' ἄπιστα
 τῆς θεοδμήτου σκῦλα μαιφονίης.
 μητὴρ μὲν σὺν παιδί κατέφθιτο· αὐτὰρ ἐπ' αὐτοῖς 5
 ποίνιμος ἔκτεινεν φῶτα λιθοκτονίῃ.
 καὶ ταῦτ' οὔτ' Ἀΐδος, οὔτ' Ἀρεος, ἔργα δ' Ἐρωτος
 λούσσομεν, οἷς παίζει κείνος ὁ νηπίαχος.

158.—ΑΔΕΣΠΟΤΟΝ

Λί τρισσαὶ ποτε παῖδες ἐν ἀλλήλαισιν ἐπαιζον
 κλῆρον, τίς προτέρῃ βήσεται εἰς αἶθρα
 καὶ τρίς μὲν χαιρῶν ἰθάλον κυβερνῶν, ἦλθε δὲ πασῶν
 ἐς μίαν· ἥ δ' ἐργα κλῆρον ὀφειλόμενον.
 ἐν τέρεος γὰρ ἀελπτὸν ἐπειτ' ὤλισθε πῆσσημα 5
 ἀσμορος, ἐς δ' αἶθρα ἤλυθε, ὡς ἔλαχε.
 ἀφροσύνης ὁ κλῆρος, ὅτῳ κακὸν ἐς δὲ τὸ λῶρον
 οὔτ' εἶχαι θεοῦτοῖς εἴστοχα, οὔτε χέρας.

159.—ΑΔΕΣΠΟΤΟΝ

Κρατὶον ἐν τριπλάσι παταχόμενον τις ἰσαθρῶν
 εἰκόνα τὴν κοινὴν οὐκ ἑδάκρυσε βίον·
 ἐξίτητον δ' ἔρριπεν ἐπὶ χθόνα, καὶ λίθον ἦκεν,
 κοῦρον μὲν δοκῶντ', ἀλλὰ πτωχὰ δίκης.
 ἄπτεται ὡς γὰρ ἐπληξεν, ἀφῆλατα, καὶ τὸν ἀφῆτα 5
 πῆσσευ, γλυκεροῦ βλάμματος ὀρφανίσας.
 καὶ πάλιν εἰς αἶθρα ἐκυλίσσεται, τὴν ἰδίην ἐν
 ἑλευσσει χαιρῶν εἴστοχον ἀφροσύνην.

THE DECLAMATORY EPIGRAMS

157.—ANONYMOUS

Who said Love was a god? We see that no work of the gods is evil, but he smiles at the blood of men. Does he not bear in his hand a sword swift to slay? Look at the incredible trophies of this deed of blood prompted by a god. The mother, with her child, lies slain, and on their bodies the man stoned by sentence of the law. This that we see is not the work of Hades or of Ares, but the work of Love. This is how the boy plays.¹

158.—ANONYMOUS

THREE girls once drew lots for fun, who first should go to Hades. Thrice they threw the die, and the cast of all fell on one. She made mockery of the lot, which nevertheless was her true destiny. For, unhappy girl, she slipped and fell from the house-top afterwards, as none could have foreseen, and went to Hades even as the lot had lighted on her. A lot tells no falsehood when it is an evil one; but as for better chance neither the prayers of mortals nor their hands can attain it.

159.—ANONYMOUS

ONE, seeing at the cross roads the skull of a dead man, wept not at the presentation of the fate common to all men, but stooping, picked up in his right hand a stone and threw it at the skull. The stone, a dumb thing in appearance, yet breathed vengeance; for, hitting the bone, it bounded off and blinded the thrower, robbing him of his sweet sight. Until his death he was punished, and bewept his foolish excellence of aim.

¹ Jealousy would appear to have been the motive of the crime.

GREEK ANTHOLOGY

160.—ΑΔΕΣΠΟΤΟΝ

Ἡρόδοτος Μούσας ἐπέδειξατο· τῷ δ' ἄρ' ἐκάστη
ἀντὶ φιλοξενίης βίβλον ἔωκε μίαν.

161.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Ἡσιόδου ποτὶ βίβλον ἐμαῖς ἐπὶ χερσίν ἐλίσσων
Πορρην ἐξαπίνης εἶδον ἐπερχομένην
βίβλον αἰ ρίψας ἐπὶ γῆν χερσὶ τοῖς· ἐβόησα·
“ Ἔργα τί μοι παρέχεις, ὦ γέρον Ἡσιόδε; ”

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 96.

162.—ΑΔΕΣΠΟΤΟΝ

Ἦμην ἀχρεῖον καλαμὸς φυτὸν· ἐκ γὰρ ἐμῷ
οὐ σῆκ', οὐ μῆλιν φύεται, οὐ σταφυλή·
ἀλλὰ μ' ἀνὴρ ἐμύησ' ἐλικωνίδα, λεπτὰ τερήσας
χαίλια, καὶ σταιῶν ῥοὴν ὀχετεύσασατος.
ἐκ οἱ τοῦ εὐτε πίνωμι μέλαν ποτὶν, εὐθὺς οἶα,
πάν ἔπος ἀφθέγκτω τῷδε λαλῶ στόματι.

5

163.—ΑΔΕΣΠΟΤΟΝ

Ἐκ πυρός Ἰλίουσῃ δομάτων μέσσην ἤρπασεν ἦρως
Διώνειος, ὅστιον παῖδι βαρὺς, πατέρα·
ἀνέλαχε δ' Ἀργεῖος· “ Διὶ φάνετο· μικρὰν ἐς αἶαν
ἀνέβου ὁ γηραιός, τῇ δὲ φέροντι μέγα.”

164.—ΑΔΗΛΟΝ

Τί σε, Διωναίου, βρωτικὸς ἤκευεν;—Οὗτος ὁ κλέπτης
ἐνθάδε με στήσας, οὐδὲν ἔχων πρὸς ἐμέ.

¹ His history is in nine books.

THE DECLAMATORY EPIGRAMS

160.—ANONYMOUS

HERODOTUS entertained the Muses, and each, in return for his hospitality, gave him a book.¹

161.—MARCUS ARGENTARIUS

As I was turning over the pages of a volume of Hesiod, I suddenly saw Pyrrhe approaching. Throwing the book on the ground I exclaimed: "Why should I be bothered by your works,² old Hesiod?"

162.—ANONYMOUS

On a Pen

I was a reed, a useless plant, bearing neither figs, nor apples, nor grapes; but a man initiated me into the mysteries of Helicon, fashioning thin lips for me and excavating in me a narrow channel. Ever since, when I sip black liquor, I become inspired, and utter every variety of words with this dumb mouth of mine.

163.—ANONYMOUS

Through the hail of spears from the flames of Troy the hero Aeneas bore off his father, a holy burden for a son, calling to the Argives: "Hands off! The old man is no great gain in war, but a great gain to his bearer."

164.—ANONYMOUS

"Justice, who hath vexed thee?"—"This thief who set me up here, but had nothing to do with me."

² There is a play on the title *Works and Days* of one of Hesiod's poems.

165.—ΠΑΛΛΑΔΑ ΛΑΕΞΑΝΔΡΕΩΣ

Ὅρμη τοῦ Διὸς ἐστὶ γυνή, πυρὸς ἀντιδόσσεισα
 δῶρον, ἀνιήρον τοῦ πυρὸς ἀντίδοτον.
 ἄνδρα γὰρ ἐκκαίει ταῖς φρεσὶτίσιν ἢ δὲ μαραίνει,
 καὶ γήρας προπετὲς τῇ νεότητι φέρει.
 οὐδ' ὁ Ζεὺς ἀμόρητος ἔχει χρυσόθρονον Ἥρην·
 πολλάκι γοῦν αὐτὴν βίβει ἀπ' ἀθανάτων,
 ἥρμι καὶ τεφλέησι μετήτορον· αἶψα Ὀμήριος,
 καὶ Δία συγγραύσας τῇ γαμετῇ χάλιον.
 οὕτως οἰεῖσθ' ἐστὶ γυνή σύμφωνος ἀκούτῃ,
 οὐδὲ καὶ ἐν χρυσέῳ μετρυμένη δαπιδέῳ.

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166.—ΤΟΥ ΑΥΤΟΥ

Ἦσαν Ὀμήρος ἐδειξε κακὴν σφαλερὴν τε γυναῖκα,
 σωφρονα καὶ πόρνην, ἀμφοτέρως ὁλοθρον.
 ἐκ γὰρ τῆς Ἑλένης μοιχευσαμένης φόνους ἀνδρῶν,
 καὶ διὰ σωφροσύνης Πηνελόπην θάνατοι.
 Ἰαλὼς οὖν τὸ πόνημα μῆτις χάριν ἐστὶ γυναῖκος·
 αὐτὰρ Ὀδυσσεύῃ Πηνελόπεια πρόφασις,

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167.—ΤΟΥ ΑΥΤΟΥ

Ὁ Ζεὺς ἀντι πυρὸς πῦρ ὥπασεν ἄλλο, γυναῖκας.
 εἶθε δὲ μήτε γυνή, μήτε τὸ πῦρ ἐφαίη·
 πῦρ μὲν ὀὗ ταχέως καὶ σβέννυται· ἡ δὲ γυνή πῦρ
 ἀσβέστον, φλόετον, πῦρ ποτ' ἀναπτόμενον.

168.—ΤΟΥ ΑΥΤΟΥ

Μῆτιν αὐλομένην γαμετὴν ὁ τάλας γεγαμηκα,
 καὶ παρὰ τῆς τέχνης μνηστὴς ἀρξάμεναις.

He refers to the story told by Hesiod how Zeus punished Prometheus for stealing fire by punishing him to create women.

THE DECLAMATORY EPIGRAMS

165.—PALLADAS OF ALEXANDRIA

WOMAN is the wrath of Zeus, given to men in the place of fire, a grievous exchange.¹ For she burns up and withers man with care, and brings hasty old age on youth. Even Zeus does not possess Hera of the golden throne unvexed; indeed he hath often cast her out from the immortals to hang in the mist and clouds; Homer knew this, and hath described even Zeus as being wrath with his wife. Thus never is a woman at concord with her husband, not even when she lies beside him on a floor of gold.

166.—BY THE SAME

HOMER shows us that every woman is wicked and treacherous; be she chaste or a whore, in either case she is perdition. Helen's adultery caused the murder of men, and Penelope's chastity caused death. All the woes of the *Iliad* were for the sake of one woman, and Penelope was the cause of the *Odyssey*.

167.—BY THE SAME

ZEUS, in place of fire, bestowed another fire, woman. Would that neither woman nor fire had come into being! Fire, it is true, is soon put out, but woman is a fire unquenchable, flaming, ever alight.

168.—BY THE SAME

I, UNHAPPY man, have married a wife who is "pernicious wrath," and my profession, too, obliges me to begin with "wrath."² Oh, man of much wrath,

² "Wrath" being the first word of the *Iliad*, which as a grammarian he had to read.

GREEK ANTHOLOGY

ᾄμοι ἐγὼ πολύμηρις, ἔχων λιχόλωτον ἀνάγκην,
τέχνης γραμματικῆς καὶ γαμετῆς μαχίμης.

169.—ΤΟΥ ΑΥΤΟΥ

Μήνις Ἀχιλλῆος καὶ ἔμοι πρόφασις γεγένηται
οἰλομένης πενίης γραμματικευσαμένη.
εἴθε δὲ σὶν Δαναοῖς με κατέκτανε μήνις ἐκείνη,
πρὶν χαλεπὸς λιμὸς γραμματικῆς ὀλέσει.
ἀλλ' ἴν' ἀφαρπὰξῃ Βρισηίδα πρὶν Ἀγαμέμνων,
τὴν Ἑλένην ἔ' ὁ Πάρις, πτωχὸς ἐγὼ γετόμην.

170.—ΤΟΥ ΑΥΤΟΥ

Νηδὺν ἀναίσχυντον σπιθαμῆς ἤσχευα λογισμῶς,
σώφροσυνῇ κόλασας ἑντέρων ἀργαλίων.
εἰ γὰρ ἔχω τὸν νοῦν ἐπικείμενον ὑψόθεν γαστρός,
πῶς μὴ νικήσω τὴν ὑποτασσομένην;

171.—ΤΟΥ ΑΥΤΟΥ

Ὅργανα Μουσῶων, τὰ πολυτάτοια θιβλία πωλῶ,
εἰς ἑτέρας τέχνης ἔργα μετερχόμενος.
Ἡμεῖς, σώζομαιθε· λόγῳ, συνετάσσεται ἡμῖν
συνταξίς γὰρ ἔμοι καὶ θάνατον παρέχει.

172.—ΤΟΥ ΑΥΤΟΥ

Ἐλπίδας αὖδ' Ὀύχης ἔτι μοι μέλει, αὖδ' ἀλυσίξω
λοιπὸν τῆς ἀπατης· ἡλιθίον εἰς λιμένα.
εἰμὶ πείνης ἀνθρώπου, ἐλευθερίῃ δὲ πυρρῶν
ὀβρισιῶν πενίης πλουτοῦν ἀπαιτρήσομαι.

[The word *πενίης* is called "poetism" by Humer.

THE DECLAMATORY EPIGRAMS

forced to consort with wrath in two things, my calling as a grammarian and my combative wife !

169.—BY THE SAME

THE wrath of Achilles was the cause of pernicious¹ poverty to me too, since I adopted the profession of a grammarian. Would that that "wrath" had killed me with the Greeks, before the bitter hunger of grammar had put an end to me. But all to let Agamemnon run away with Briseis, and Paris with Helen, I have become poor.

170.—BY THE SAME

I CHASTENED my shameless belly by severe reasoning, correcting the troublesome gut by temperance. Indeed, if my intellect is in a higher place than my belly, how can I fail to subdue the inferior one of the two?

171.—BY THE SAME

I AM selling the implements of the Muses, the books that have made me groan so much, now that I am taking to another profession. Farewell, ye Muses. I bid thee good-bye, Learning, for syntax is the death of me.²

172.—BY THE SAME

I CARE no longer for either Hope or Fortune ; their deceit is now of no account to me ; I have reached the haven. I am a poor man, but freedom is my house-mate, and I turn my back on wealth which insults poverty.

² There is a play on "syntassomai," I bid farewell, and "syntax."

173.—ΤΟΥ ΑΥΤΟΥ

Ἀρχὴ γραμματικῆς πεντάστιχός ἐστι κατάρτα·
 πρῶτος μῆνιν ἔχει, δευτέρως οὐλομένην,
 καὶ μετὰ δ' οὐλομένην, Δαναῶν πάλιν ἄλγεα πολλά·
 ὁ τρίτατος ψυχὰς εἰς Ἀΐδην κατάρχει·
 τοῦ δὲ τεταρταίου τὰ ἐλώρια καὶ κύνες ἀργαί·
 πέμπτον δ' οἴωνοί, καὶ χάλος ἐστὶ Διός.
 πῶς οὖν γραμματικὸς δύναται μετὰ πέντε κατάρτα,
 καὶ πέντε πτώσεις, μὴ μέγα πένθος ἔχειν;

174.—ΤΟΥ ΑΥΤΟΥ

Ἐρθεὶς παιδεύουσιν ὅσοις κεχόλωτο Σάραπις,
 ταῖσιν ἀπ' οὐλομένης μῆνιδος ἀρχομένοις
 ἔρθα τροφὸς κατὰ μῆνα φέρων μισθὸν μετ' ἀνάγκης,
 βύβλω καὶ χάρτῃ θυσαμένη πενήν·
 ὥς δὲ κάποιον τιθεῖ παρὰ τὸν θρόνον, ὥς παρὰ
 τύμβον,
 τὸν μικρὸν χάρτην, τὸς παρὰρπτόμενον.
 κλεπτει δ' ἐξ ἀλόγου μισθοῦ, καὶ χαλκὸν ἀμείβει,
 καὶ μόλιθον μισθεῖ, καὶ τὸ ἔθος ἔχειται.
 εἰ δ' εἴ τις εἰς ὀνηντὸν ἔργον χρυσὸν εὐμισθεῖ,
 ἀποκούτω μὲν, πρὶν προφέρειν, μετέειπ',
 ἀγνώμων τε φανεί, καὶ τοῦ προτέρου ἐπιστάτης
 γραμματικὸς σταρέας μισθοῦ ἄλου ἔστος.

175.—ΤΟΥ ΑΥΤΟΥ

Καλλίμαχον πωλῶ καὶ Πάνδαμον, ἦ δὲ καὶ αὐτὰς
 τῶσιν γραμματικῆς, πτόντων ἔχων πενήν.

THE DECLAMATORY EPIGRAMS

173.—BY THE SAME

THE beginning of grammar¹ is a curse in five lines. The first has the word "wrath," the second "pernicious," and after that "many woes" of the Greeks; the third "leads down souls to Hades"; to the fourth belong "spoil" and "dogs"; to the fifth "birds" of ill-omen and the "anger of Zeus." How, then, can a grammarian avoid having many sorrows after five curses and five cases (falls)?

174.—BY THE SAME

THE teachers here are those men with whom Sarapis is angry; they start from "pernicious wrath." Here the nurse brings, perforce, the fee once a month, tying up the wretched pittance in byblus and paper, and puts the contemptible little paper, like a pinch of incense, by the master's seat, as if by a tomb. She steals some of the small fee and changes the coins, substituting leaden ones, and she receives her commission. If any one agrees to pay a gold coin for a whole year, he changes his teacher in the eleventh month before paying up, and is so ungrateful as to make fun, too, of his former master after robbing him of a whole year's fee.

175.—BY THE SAME

I SELL Callimachus and Pindar, and all the cases in the grammar, being myself a sore case of poverty.

¹ *i.e.* the first five lines of the *Iliad*, which was the regular text-book.

Δωρόθεος γὰρ ἐμὴν τροφίμην σύνταξιν ἔλυσας,
 προσβύβην κατ' ἐμοῦ τὴν ἀσεβῆ τελέσας.
 ἀλλὰ σὺ μοι πρόστηθι, θέλων φίλος, μηδὲ μ' ἐάσης 5
 συνέσμφω πενίης τὸν βίον ἰξάνεσθαι.

176.—ΤΟΥ ΑΥΤΟΥ

Ἐκλήθην παρὰ σοῦ τοῦ ῥήτορος· εἰ δ' ἀπελείφθην,
 τὴν τιμὴν ἀπέχω, καὶ πλείων εἰμὶ φίλος.
 οὐδὲ γὰρ ἡ ψυχὴ τὸ φαγεῖν κρίνεται γέγηθεν,
 ἀλλὰ μόρον τιμῆς αἰσθημένη τρέφεται.

177.—ΑΔΕΣΠΟΤΟΝ

Αἶαντος παρὰ τύμβον ἀταρβήτοις παραστάς
 φηρὺς ἥρωι κακῆς ἤρχεν ἐπεσβολῆς·
 "Αἴας δ' οὐκέτ' ἔμιμνεν" ὃ δ' ἀντεργάωνεν ἐνερθε
 "Μίμνεν" ὃ δ' οὐκέτ' ἐτλη ζωὸς ἀποφθίμενος.

178.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Ὡς παρὸς Ἀελίῳ εἶν' Καλίστμος ὃ Τροῖος εἰμὶ
 νῆσος, ἴσας δ' ἀέχῳ φέγγος ἀπ' ἀμφοτέρων.
 ἦν ἡ σφεινυμέναν με νῆα κατεφώτισεν ἀκτὺς.
 Ἀλλε, καὶ παρὰ σοῦ φέγγος ἔλαμψε Νέριον.
 πῶς εἴπω τίτι μᾶλλον ὀφείλωμαι; ὃς μὲν ἔδειξεν 5
 ἐξ ἁλός, ὃς δ' ἤδη ῥύσατο δυσμένειαν.

¹ Dorotheus appears to have been his former employer. He appeals to his friend Timon, the celebrated grammarian. In "syntaxis" (=salary) he plays on the grammatical sense of the word (=syntax).

THE DECLAMATORY EPIGRAMS

For Dorotheus has cut off the salary that supported me, sending this impious message of complaint against me. But, dear Theo, protect me, and do not let me end my days in conjunction with poverty.¹

176.—BY THE SAME

I was invited to dinner by you, the orator, and if I failed to come I have the honour you paid me, and am still more your friend. For my heart does not rejoice in appreciation of viands, but is nourished only by the honour it tastes.

177.—ANONYMOUS

A PHRYGIAN, standing by the tomb of dauntless Ajax, began thus to insult the hero: "But Ajax no longer stood firm."² Then he from underground cried: "He stood firm." At which the living man fled in terror from the dead.

178.—ANTIPHILUS OF BYZANTIUM

I, RHODES, who once was the Sun's island, am now Caesar's, and I boast of equal light from each. Then when I was near extinguished, O Sun, a new ray illuminated me, and Nero's³ light shone beside thine. How shall I say to which I owe most? The one brought me to the light from the depths, and the other saved me as I was sinking.

² *Ilad*, xv. 717.

³ The epigram probably refers to the stay of Tiberius at Rhodes, like No. 287 below.

179.—ΛΕΩΝΙΔΑ [ΤΑΡΑΝΤΙΝΟΥ]

Τοξοβόλον τὸν ἑλωτα τίς ἔχεσεν ἐκ Λιβανωτῶν,
 τὴν ποτὲ μὲν αὐτοῦ Ζηρὸς ὑποσχόμενον;
 ὅψι ποθ' Ἡφαίστω κείται σκοπὸς, οὐ καθορῶσθαι
 ἔπρεπεν οὐκ ἄλλως ἢ πυρὶ τυφόμενον.

180.—ΠΑΛΛΑΔΑ

Τύχη καπηλεύουσα πάντα τὸν βίον,
 ἀσυγκέλευτον τὴν φύσιν κικτημένη,
 καὶ συγκυκλώσα καὶ μεταντλήσῃ αὐτὴν πάλιν,
 καὐτὴ κάπηλός ἐστι νῦν τις, οὐ θεά,
 τέχνην λαχαῖσα τὴν τρόπων ἐπαΐαν.

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181.—ΤΟΥ ΑΥΤΟΥ

Ἀνιστραφηταὶ, ὡς ὄρω, τὰ πρῶτα,
 καὶ τὴν Τύχην νῦν ἀπαιτυχεύσαντες ἴδομεν.

182.—ΤΟΥ ΑΥΤΟΥ

Καὶ σὺ Τύχη εἰσπαινα, τέχνη ἀτυχὴ πάθεις δυσχῆς;
 ἢ παρέχουσι τύχας πῶς ἀτυχὴς γενοίας;
 μάθαισι καὶ σὺ φέραισι τὰ σὰ βούματα, καὶ σὺ εἰδασκῶν
 τὰς ἀτυχεῖς πτωχεῖς, ὡς παρέχεις ἐσθλούς.

183.—ΤΟΥ ΑΥΤΟΥ

Καὶ σὺ Τύχη λαιπῶν μεταβαλλομένη καταπαίξου,
 μὴδὲ τύχης τῆς σῆς ὕστατα φεισαμένη.

THE DECLAMATORY EPIGRAMS

179.—LEONIDAS OF ALEXANDRIA

Who carved of frankincense the Bowman Love,
him who of old spared not Zeus himself? At length
he stands a mark for Hephaestus,¹ Love who ne'er
deserved to be seen suffering aught else but con-
sumption in the flames.

180.—PALLADAS

*(This and the three following are written on the subject of
a Temple of Fortune converted into a Tavern.)*

FORTUNE, who pliest thy trade through all our life,
whose nature is like untempered wine, thou who art
ever mixing and pouring from vessel to vessel, now
hast thou too become a tavern-keeper instead of a
goddess, a calling suitable to thy character.

181.—BY THE SAME

THINGS are turned topsy-turvy as I see, and we
now see Fortune in misfortune.

182.—BY THE SAME

AND thou, Lady Fortune, how has evil fortune
befallen thee? How hast thou, who givest us good
fortune, become unfortunate? Learn thou, too, to
support thy own changes of tide, learn to suffer the
unhappy falls which thou sendest to others.

183.—BY THE SAME

AND of thee too, Fortune, they make mockery now
thou art changed, and at the end thou hast not even

¹ *i.e.* he runs the risk of being burnt as frankincense.

GREEK ANTHOLOGY

ἢ πρὶν νῆον ἔχουσα, καπηλεύεις μετὰ γῆρας,
 θερμοδότης μερόπων νῦν ἀναφαινομένη.
 νῦν ὁσίων στήνῃ καὶ σὺ τέον πάθος, ἄστατε δαῖμων, 5
 τῇμ σὴν, ὡς μερόπων, νῦν μετὰ γούσα τύχην.

184.—ΑΔΕΣΠΟΤΟΝ

Πίνδαρε, Μουσάων ἱερὸν στόμα, καὶ λάλε Σειρήν,
 Βακχυλίδῃ, Σαπφούς τ' Αἰολίδος χάριτες,
 γράμμα τ' Ἀνακρέοντος, Ὀμηρικὸν δὲ τ' ἀπὸ βέβρυμα
 ἔσπασας οἰκείοις, Στησίχορ', ἐν καμάτοις,
 ἢ τε Σιμωνίδειῳ γλυκερὴ σελίς, ἢ δὲ τε Πειθούς, 5
 Ἴβυκε, καὶ παίδων ἄνθος ἀμνησάμενε,
 καὶ ξίφος Ἀλκαίου, τὸ πολλάκις αἶμα τυράννων
 ἔσπειρεν, πάτρις θάσμα βυβόμενον,
 θηλυμελεῖς τ' Ἀλκμάνος ἀφρόνες, Ἰάατε, πάσης
 ἀρχῇμ οἱ λυρικῆς καὶ πέρας ἐπαύσατε. 10

185.—ΑΔΕΣΠΟΤΟΝ

Ἀρχιλόχον τάδε μέτρα καὶ ἠχήμεναι ἱαμβοί,
 θυμῷ καὶ φοβερῆς ἰὸς ἐπεσβαλῆς.

186.—ΑΝΤΗΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Βίβλασι Ἀριστοφάνους, θεῶν πόνον, αἴνῃν Ἀχαινεύς
 κισσὸς ἐπὶ χλωρὴν πινυλὺς ἔσεισέ κόμην,
 ἢ δ' ὅσων Διόενσον ἔχει πελὶς, οἷα δὲ μύθοι
 ἠχέωσιν, φοβερῶν πληθόμενοι χορίτων.
 ὦ καὶ θυμῷ ἄματε, καὶ Ἑλλάδος ἡθεσιν ἴσα,
 κομικέ, καὶ στύξας ἄξια καὶ γελάσας. 5

THE DECLAMATORY EPIGRAMS

spared thy own fortune. Thou who hadst once a temple, keepest a tavern in thy old age, and we see thee now serving hot drinks to mortals. Justly bewail thine own mischance, fickle goddess, now that thou reversest thine own fortune like that of mortals.

184.—ANONYMOUS

PINDAR, holy mouth of the Muses, and thou, Bacchylides, garrulous Siren, and ye, Aeolian graces of Sappho; pen of Anacreon, and thou, Stesichorus, who in thy works didst draw off Homer's stream; honeyed page of Simonides, and thou, Ibycus, who didst cull the sweet bloom of Persuasion and of the love of lads; sword of Alcæus, that didst often shed the blood of tyrants, defending his country's laws, and ye nightingales of Aleman, singing ever of maidens; look kindly on me, ye authors and finishers of all lyric song.

185.—ANONYMOUS

THESE be the verses and sonorous iambics of Archilochus, the venom of wrath and terrible invective.

186.—ANTIPATER OF THESSALONICA

THESE are the volumes of Aristophanes, a divine work, over which the ivy of Acharnae shook in profusion its green locks. Look how the pages are steeped in Dionysus, how deep-voiced are the dramas full of terrible grace. O comic poet, high of heart, and worthy interpreter of the spirit of Hellas, hating what deserved hate, and mocking where mockery was due!

187.—ΑΔΕΣΠΟΤΟΝ

Λίται σοι στομάτωσιν ἀηρείξαντο μέλισσαι
 ποικίλα Μουσάων ἄνθεα ἐρεψάμεναι
 αὐταὶ καὶ Χάριτες σοι ἐωρήσαντο, Μόνην ἔρε,
 στομάτῳ εὐτυχίην ὀράμασιν ἐνθέμεναι.
 ζώεις εἰς αἰῶνα· τὸ δὲ κλέος ἐστὶν Ἀθήναις
 ἐκ σέθεν οὐρανίων ὑπὸ τέρμινος τεφείων.

188.—ΑΔΕΣΠΟΤΟΝ

Ἀττήεις ἐν γλώσσῳ στόμα φέρτατοι, οὐ σέο μεῖζον
 φθόγμα Παρθένων πᾶσα κέκυθε σελῖς·
 πρῶτος δ' εἰς το θεόν καὶ ἐς οὐρανὸν ὄμμα τανύσσας,
 θεῶν Παιτῶν, ἡγή καὶ Ζῶν ἡγήσασιν,
 Σωκράτι δ' ὦ Σάμιον κορύσσης μυκτῆρι φρόνημα,
 καλλίστον σερμῆς ὀήμη διχυστασίης.

189.—ΑΔΗΛΟΝ

Ἐλθετε πρὸς τέρμινος ταυροπέδους ἀγλαῶν Ἥρης,
 Λαοβίδες, ὅθι μὲν παύων βήμιθ' ἐλυσσόμεναι,
 εἴθε γαλῶν στήσιν ἔθε θεῶν χορόν· ὕμνῳ δ' ἀπορρεῖ
 Σαπφῶ χρωαίην χερσὶν ἐχρυσά Λύρη.
 ὀλβίαι ἡγεληθρὸν πολυερθῆος· ἥ γλυκεῖν ὅμιλον
 εἰσαίειν αὐτῆς δόξετε Καλλιόπης.

190.—ΑΔΗΛΟΝ

Λαοβίον Ἥρώης τόδε κηρύσσει εἰ δὲ τί μακρόν,
 ἀλλ' ὅλβιον ἐκ Μουσέων κινούμενον μέλιτι.
 αἶ δὲ τρηκεύεται ταύτης στιχῶν ἱσοὶ Ὀμήρῳ,
 τῆς καὶ παρθενικῆς ἐννεακαϊδεκέτευς·

THE DECLAMATORY EPIGRAMS

187.—ANONYMOUS

THE bees themselves, culling the varied flowers of the Muses, bore off the honey to thy lips ; the Graces themselves bestowed their gift on thee, Menander, endowing thy dramas with fluent felicity. Thou livest for ever, and Athens from thee derives glory that reacheth to the clouds of heaven.

188.—ANONYMOUS

MOST exquisite utterer of the eloquent Attic tongue, the whole volume of Greek letters contains no voice greater than thine. Thou first, divine Plato, didst contemplate morals and life, directing thy gaze to God and Heaven. Mingling the loftiness of Pythagoras with the irony of Socrates, thou wast the loveliest monument of their solemn strife.

189.—ANONYMOUS

YE ladies of Lesbos, hie ye, whirling as ye foot it delicately, to the splendid sanctuary of bull-faced Hera, there to dance a lovely measure to the goddess ; and for you Sappho, holding her golden lyre, shall strike up the tune. Ye are blessed, indeed, in that dance's delight ; verily ye shall deem that ye listen to the sweet hymning of Calliope herself.

190.—ANONYMOUS

*On Erinna's poem "The Spindle"*¹

THIS is the Lesbian honeycomb of Erinna, and though it be small, it is all infused with honey by the Muses. Her three hundred lines are equal to Homer, though she was but a child of nineteen

¹ Only four lines are preserved, sufficient to show that it was not a narrative poem but a poem of sentiment.

ἦ καὶ ἐπ' ἡλανάτῃ μητρὸς φάσθω, ἦ καὶ ἐφ' ἱσπῶ 5
 ἱσπῆκει Μοισάων λατρὺς ἐφαπτομένη.
 Σαπφῶ ἔ' Ἡρίτης ὅσσοι μελίσσιν ἀμείνων,
 Ἥρινα Σαπφῶς πόσσιν ἐν ἱξαμέτροις.

191.—ΑΔΗΛΟΝ

Οὐκ ἂν ἐν ἡμετέροις πολυμήμπτοις λαβυρίθοις
 ῥηϊδίως προνόλοις ἐς φάος, αἶεε τυγχῇ·
 τοίους γὰρ Ἡριαίς Κασσάνδρῃ φαίλασε μύθους,
 ἄγγελος οὗς βασιλεῖ εἶπασσε λοξοτρόχῃς.
 εἰ δέ σε φίλατα Καλλιόπῃ, λάβε μ' ἐς χέρας· εἰ δέ σ' 5
 εὔης ἔφυς Μοισάων, χερσὶ βίβλος φοιᾷς.

192.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

α. Αἱ βίβλοι, τίνας ἔστι· τί κοῦθετε· β. Θυγα-
 τέρες μὲν
 Μαινίδου, μύθων δ' ἱστῆρες Ἰλιακῶν
 ἃ μίᾳ μιν μυριθμῶν Ἀχιλλεύς, ἔργα τε χεῖρός
 Ἐκτοῦρας, δεκάτοισι τ' ἄλλα λόγῃ πόλεμον
 ὃ δ' ἔτερα μάχῃων τῶν Ὀδυσσεύς, ἀμφὶ τε λό- 5
 τροις
 χροσίαις ἀγαθῇς ἐκέρνα Πηνελόπας.
 α. Ἰάτε σιν Μοισαίων· μὲν ἡμετέραις γὰρ αἰοῖδ' αἶ
 εἶπεν ἔχειν αἰὼν ἑνδεκα Πιερίδας.

193.—ΑΔΗΛΟΝ

Εἰς τὴν ἱστορίαν Φιλοστοργίον

Ἱστορίῃν ἐπ' ἄλυσσά θεοῦ χαμέρεσσιν ἀσφῆσαι,
 ποταμῶν ἀδελφείης ποικίλ' ἰφιδάμενος.

¹ We possess this long isosyllabic monologue, a survey of the most recondite learning.

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years. Either plying her spindle in fear of her mother, or at the loom, she stood occupied in the service of the Muses. As much as Sappho excels Erinna in lyrics, so much does Erinna excel Sappho in hexameters.

191.—ANONYMOUS

*On Lycophron's "Cassandra"*¹

Not easily, being in my labyrinth of many turnings, shalt thou find thy way to the light, if at all. So ill to read is the prophetic message that Cassandra, Priam's daughter, tells here to the King in crooked speech. Yet, if Calliope love thee, take me up; but if thou art ignorant of the Muses, I am a weight in thy hands.

192.—ANTIPHILUS OF BYZANTIUM

A. "Ye books, who are ye, what do ye contain?"
B. "Daughters of Maconides, and we tell the tales of Troy; one, the wrath of Achilles and the deeds of Hector's hands, and all the struggles of the ten years' war; the other, the labours of Ulysses and the tears of good Penelope by her widowed couch."
A. "I worship you and the Muses; for after your song the world could say it possessed eleven Pierian sisters."

193.—ANONYMOUS

*On the History of Philostorgius*²

By the grace and wisdom of God I completed my History, weaving into it the varied facts of truth.

¹ An Arian ecclesiastical historian, whose work, being heretical is of course lost.

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194.—ΑΛΛΟ

Γράμματα δώκε' ἔχει ΦΙΛΟΣΤΟΡΓΙΟΣ, οὐνομα καλόν.
 Τοῦνεκα ἐῖ κατὰ γράμμα λόγους ἀνεγράψατο τούτους,
 ἀρξάμενος πρῶτον ἀπὸ γράμματος, εἶπεν ἐφεξῆς·
 καὶ διὰ τῆς αὐτῶν ἀρχῆς εἶν οὐνομα γράψας.

195.—ΑΔΕΣΠΟΤΟΝ

Κωνσταντινῆς Ἀσκληπιῶς ὅστυ γεραίρων
 γράψεν Ἀναξαρίβου πάτρια κυδαλίμης.

196.—ΜΑΡΙΝΟΥ ΝΕΑΙΠΟΛΙΤΟΥ

Εἰς τὸν βίον Πρόκλου

Ἀθανάτοιαι θεοῖς κεχαρισμένα πάντοτε ῥέζων
 καὶ ταῦτ' ἐπ' εὐσεβέοντι νόφ' συνέγραψε Μαρίνος.

197.—ΤΟΥ ΑΥΤΟΥ

Καὶ τόδε σῆς ξαθῆς κεφαλῆς περιώσιον ἔργον,
 Πρόκλε μάκαρ, πάντων βρότας ἔμπικρον ὅτι Μαρίνον
 ἀθαιήτων, μερόπειασι βοηθῶσι εἰσεβέσσαν,
 ἀπὲρ τις ἰσθμὸς κεφαλῆς ψυχασαίων ἄλκαρ
 κυδαλίμης, ἢν βίωσθι θευτέρπεια σεία λιγαίνων
 γράψῃ ταῦτ' ἐκσυμμένους μνημόβι οὐκ ἀρεταίων.

5

198.—ΑΔΕΣΠΟΤΟΝ

Νέκτος ἔγω· Πανός μὲν ἡμῇ πόλεις· ἐν Φαρήῃ δὲ
 ἔχχει φωνήεντι γονὰς ἡμῃσα Γιγάντων.

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194.—ANONYMOUS

On the Same

THE fair name Philostorgius contains twelve letters, and therefore I wrote as many books, the first beginning with the first letter, and so on, thus by the initial letter of each writing my name.

195.—ANONYMOUS

ASCLEPIUS, the son of Constantinus, celebrating his city, wrote the ancient history of famous Anazarba.

196.—MARINUS OF NEAPOLIS

On the "Life of Proclus"

MARINUS, who ever doth works pleasing to the gods, wrote this, too, with pious intent.

197.—BY THE SAME

PROCLUS of blessed memory, this, too, is an excellent deed on the part of thy divine self, that as a saviour and protector of souls in place of thy divine self thou hast left Marinus, the living image of all the immortals, the help of pious men. He, proclaiming the story of thy life, with which God was well pleased, wrote this book as a record of thy virtues for posterity.

198.—ANONYMOUS

I AM Nonnus; my native city was Panopolis, but in Alexandria I mowed down by my vocal sword the children of the giants.¹

¹ *i. e.* in that part of his *Dionysiaca* which describes the battle between Dionysus and Typhoeus.

199.—ΑΔΕΣΠΟΤΟΝ

Δίον Ὀρειθασίσαι, τὴν ἀθανάτην ἐκ τέχνης
πολλάκι δαιμαίνουσα μέτους ἀνεβάλλετο Μοίρῃ.

200.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΥ

Βίβλος μηχανικῇ Κορίνθος δέ αιν' ἐξέπρωτε,
Μαρκέλλου γρωτοῖο συμπερχομένη κατὰ μόχθον.

201.—ΤΟΥ ΑΥΤΟΥ

Θέσφατα ματιότης Φαιβηίδος ἄργα τέχνης
ἀστρολόγων Παῦλος μ' ἐδείξατο κούριμος ἀνήρ.

202.—ΤΟΥ ΑΥΤΟΥ

Βίβλος Θέωνος καὶ Πρόκλου, τῶν παρσόφων
βίβλος πόλου τε καὶ χθονὸς ἔργα μετρά.

Θέων πόλον μὲν, καὶ Πρόκλος μετρεῖ γλῶσσαν.

Πρόκλος μὲν οὖν γῆν, καὶ Θέων μετρεῖ πόλιν.

Ἄμφω δ' ἐπίσης τῶν ἐπαίνων ἄξιον.

5

Ἄμφω δ' ἀμειβόμεν τῶν λόγων τεταχέντων.

Θέων Πρόκλον γῆν λαμβάνων σοφὸς θέσεις,

δείκνυσι ταύταις τοὺς ὁρίμους τῶν ἀστέρων.

Πρόκλος δὲ δείξει τοῦ Θέωνος λαμβάνοντι,

ταύταις ἀναλῶσι καὶ περιβαλλὰς πῦρ θέσεις.

10

Ἄλλ', ὡς ἀπὸ ξυνορί, χαῖρ' ἡμῖν λίαν

χαίρῃσι Θέων ἄριστε, πάντοφιν κύμα,

ὃ νῦν πυκνῶν τὴν Ἀλεξάνδρειαν πόλιν

χαίρουσι δὲ καὶ σὺ, Πρόκλε, τοῦ Σαρπηδόου

ἄριστον αἶμα τοῖς ὅλοις βοώμενον.

15

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199.—ANONYMOUS

Thus is the work of divine Oribasius,¹ whom Fate feared owing to his immortal art, and oft deferred cutting his life-thread.

200.—LEO THE PHILOSOPHER

The book of mechanics, the work of Cyrinus, his friend Marcellus participating in the task.

201.—BY THE SAME

PAULUS, famous among the astrologers, instructed me in the divine mysteries of Phœbus' prophetic art.

202.—BY THE SAME

The book of Theo and Proclus the all-wise. The book exhibits the measurements of the Heavens and the Earth. Theo measures the Heavens and Proclus the Earth, or rather Proclus measures the Earth and Theo the Heavens. Both are worthy of equal praise, and both of them gave and took their respective arguments; for Theo, assuming the learned propositions of Proclus, demonstrates by these the courses of the stars; while Proclus, assuming the demonstrations of Theo, resolves and propounds his positions by their aid. All hail, learned pair! Hail, most excellent Theo, learned in every science, now adorning the city of Alexandria! And thou too, Proclus, hail, last scion of the race of Sarpedon² and universally acclaimed!

¹ The celebrated physician.

² Because he was Lycian.

203. — ΦΩΤΙΟΥ, αἰ ἐκ ΑΡΧΟΝΤΟΣ

Ἐρωτα πικρόν, ἀλλὰ σόφρονα βίον
 ὁ Κλειτοφώντος ὥσπερ ἐμφαίνει λόγος·
 ὁ Λοικίππης ἐκ σωφρονέστατος βίως
 ἅπαντας ἐξίστησι· πῶς τετυμμένη,
 κεκαρμένη τε καὶ κατηχρειωμένη,
 τὸ δὲ μέγιστον, τρίς θανούσ' ἑκατέρη.
 εἶπερ οὐ καὶ σὺ σωφρονεῖν θέλεις, φίλος,
 μὴ τὴν πάρεσθον τῆς γραφῆς σκόπει θέαν,
 τὴν τοῦ λόγου ἐκ πρώτῃ συνέρομην μάθε·
 τυμφωστυλεῖ γὰρ τοὺς παθούντας ἐμφρόνως.

5

10

204. — ΑΓΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Μὴ με τὸν Αἰάντιον ἀνοχμώσσεις, ὕδ' ἔτα,
 πέτρην, ἀκορτίστην στῆθεος Ἑκτορέων.
 εἰμὶ μέλας πρηχίς τε· σὺ δ' εἶρεο θεῶν Ὀμηρον,
 πῶς τὸν Πριαμίδην ἐξεκύλισα πέδῳ.
 νῦν δὲ μόλις βαίω με παραχλίζουσιν ἀρούρης
 ἄνθρωποι, γενεῆς αἰσχεῖα λειγαλῆς.
 ἀλλὰ μέ τις κρίνεται ὑπὸ χθονός· αἰδέομαι γὰρ
 παύεσθαι σὺν Αἰαντὶ ἀνδρῶσι γυνόμενος.

5

205. — ΑΡΤΕΜΙΔΩΡΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Βασκονικαὶ Μοῖσαι σποράδες ποικίλ', νῦν δ' ἅμα πῶσαι
 ἐντὶ μιᾷ μάνδρας, ἐντὶ μιᾷ ἀγέλας.

206. — ΕΤΗΘΙΟΥ ΑΘΗΝΑΙΟΥ

Στίξαντος τὴν Καθόλου

Γαυτολόγων καὶ ὁδῶν φειε πηλὸς, ἥδ' αἰετῶν
 ξυσμίων, λεπτὸς τὰς ἐχάραξε δόραξι.

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203.—PHOTIUS OR LEO THE PHILOSOPHER

*On the Romance "Clitophon and Leucippe"*¹

THE story of Clitophon almost brings before our eyes a bitter passion but a moral life, and the most chaste conduct of Leucippe astonishes everyone. Beaten, her head shorn, vilely used, and, above all, thrice done to death, she still bore all. If, my friend, you wish to live morally, do not pay attention to the adventitious beauty of the style, but first learn the conclusion of the discourse; for it joins in wedlock lovers who loved wisely.

204.—AGATHIAS SCHOLASTICUS

Do not heave me up, traveller; I am Ajax's stone with which he smote Hector's breast. Black am I and rough, but ask divine Homer how I sent Priam's son rolling in the dust. Now with difficulty men, the degenerate sons of a wretched age, lever me up a little from the field. But let someone hide me in the ground; I am ashamed to be made the toy of worthless men.

205.—ARTEMIDORUS THE GRAMMARIAN

THE bucolic poems were once scattered, but are now all in one fold, in one flock.

206.—EUPITHIUS OF ATHENS

*On finishing the Punctuation and Accentuation of
Herodian's "Universal Prosody"*

On for the number of rules all saying the same thing, and scarcely visible scratches, the work of my

¹ The romance by Achilles Tatius which we possess.

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ὄμματά μου κέκμηκε, τέκνον, ῥάχισ, ἰνίον, ὦμων
τῆς Καθόλου δὲ φέρω τὴν ὁδύνην καθόλου.

207.—ΑΔΗΛΟΝ

Μήτιν Ἐπικτήτῳ περὶ ἐνστάθῃσι θυμῷ,
ὄφρα κεν ὁσαφύκειαι εἰς οὐρανόους καυδῶνας,
ψυχὴν ἰοφικέλευθεν ἐλαφρίζου ἀπὸ γαίης.

208.—ΑΛΛΟ

Ὅς κεν Ἐπικτήτῳ σαφὴν τελείειν μεσσηνίην,
μαίλακι, βίωσις γαληνῶν ἐνὶ πόντῳ,
καὶ μετὰ ναντιλίνῃ βιοτήσιον εἰσαφικάνει
οὐρανίην ὀψίδα καὶ ἀστέρην περιωπὴν.

209.—ΑΔΗΛΟΝ

Ἀπὸ ἱξεντοῦ πρὸς στρονθίον

Τίποτε μετὰ λᾶξαις πτωγμῶν δῶκεν ἀπ' ἄζανι
τοῖα καὶ ἄλλα ἔρεξε, καὶ οὐ φύγεν ἔξοφρηῆας
ἡμετέρους δότακας, περὶ δὲ πτερὰ πυκνὰ βαλάντσα
ἤλαθε τεχνήεντα, καὶ οὐκ ἐβέβησσα, πρὸς ἀνδρά.

210.—ΑΔΕΣΠΟΤΟΝ

Εἰς βιβλὸν Τακτικῶν Ὀρβικίου

Δέρεο μοι κρητερῶς κρημάτων ἐγνήματα βιβλόν,
ἦν παμπνῶν Ἀρμενίων μὲν ἀντιξέχειν ἐν πολέμοισι,
κρηφαὶ δ' ἀεργίῃ χροῖσθαι ἡσπετον ὀχρήθῃ λήθης.
ἴδελ' ἵπτο καρτερῶχειρος Ἀναστασίου βασιλῆος.

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fine pen! My eyes ache, my wrist, my back, my neck and shoulders, and I feel universally the pain of the "Universal."

207.—ANONYMOUS

On the "Manual" of Epictetus

STORE up in thy heart the counsel of Epictetus, that thou mayest enter into the heavenly recesses, thy soul wafted up from earth to mount to the skies.

208.—ANONYMOUS

On the Same

WHOEVER puts in practice the wise reflections of Epictetus, smiles, sailing calmly on the sea of life, and after this life's voyage reaches the vault of heaven and the watch-tower amid the stars.

209.—ANONYMOUS

A Fowler to a Bird

Why art thou so restless, skipping from bough to bough? There was another bird who did the same and escaped not my lined reeds, but, though sore against its will, fell fluttering violently into the hand of the crafty fowler.

210.—ANONYMOUS

On the "Tactics" of Orbicius

Look on me, the book pregnant with vigorous toil, the book that the Emperor Hadrian had by him in his wars, but which for ages lay disused and nearly forgotten. But Anastasius, our powerful emperor,

ἤλυθον ἐς φάος αἰθέρος, ἵμῃ στρατιῇσιν ἄρηξω. 5
 οὔτα γὰρ ἀνδρῶν φρονὺν καμάτους πολέμοιο διδάσκειν·
 οὔτα δὲ πῶς μετ' ἐμείο καὶ ὑπερώης ὄλος ἀνέρας
 καὶ Πέρσας ὑλέσεις, καὶ αἰγυμῶρους Σαρακηνοὺς,
 καὶ θοὴν ἵπποκλέυθον ἀρειμανέων γένος Οὔενων, 10
 πετράων τ' ἐφύπερθεν ἀλυσκάζοντας Ἰσαύρους.
 πάντα δ' ὑπὸ σκηπτρῶσιν Ἀναστασίῳ τελέσσω,
 ὃν καὶ Τραῖται οἶο φαιότερον ἦγαγεν αἶψιν.

211.—ΑΔΗΛΟΝ

Παιῶν, Χείμων, Ἀσκληπιεύς, Ἴπποκράτης τε
 τοῖς δ' ἔπι Νίκανδρος προφερέστερον ἔλλαχεν εὐχος.

212.—ΑΛΛΟ

Φάρμακα πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ
 λυγρὰ
 Νίκανδρος κατέλεξεν, ἐπιστάμενος περὶ πάντων
 ἀνθρώπων. ἥ γάρ Παιῶνός ἐστι γενέθλις.

213.—ΑΛΛΟ

Καὶ Κολοφῶν ἀριδὴλος ἐνὶ πολλέσσι πέτυκται,
 τοιοῦτος θρεψαμένη παῖδας ἀριστοπόους,
 πρωτότακτο μὲν Ὀμήρῳ, ἀτὰρ Νίκανδρῳ ἔπειτα,
 ἀμφότερους Μούσαις ἀφρανέησι φίλους.

214.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΥ

Ἴθι τῶν λόγων σου κογχύλη, Πορφύρε,
 βύπτεις τὰ χεῖλα, καὶ πτάλιζεις τῆς φρένας.

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brought me to light again, that I might help his campaigns. For I can teach the labours of murderous war; and I know how, with me, thou shalt destroy the men of the western sea, and the Persians, and the doomed Saracens, and the swift cavalry of the warlike Huns, and the Isaurians taking refuge on their rocky summits. I will bring all things under the sceptre of Anastasius, whom time brought into the world to outshine even Trajan.

211.—ANONYMOUS

On Nicander

APOLLO, Chiron, Aesclepius, and Hippocrates. After these Nicander won the highest praise.

212.—ANONYMOUS

On the Same

“MANY drugs that are good when compounded and many that are baneful” did Nicander enumerate, “knowing better than all other men. For verily he came of the race of the Healer.”¹

213.—ANONYMOUS

On the Same

Colophon, too, is conspicuous among cities, for she nursed two sons of supreme wisdom, first Homer and afterwards Nicander, both dear to the heavenly Muses.

214.—LEO THE PHILOSOPHER

PORPHYRY, with the purple² of thy discourse thou dyest the lips and clothest the mind in splendour.

¹ Partly made up of verses from *Odyssey*, iv. 209 ff.

² There is a play on the name.

215.—ΑΝΤΙΠΑΤΡΟΥ ΜΑΚΕΔΟΝΟΣ

Λιγὴ θηλυτέρησιν ὕδωρ κακὸν Ἑλλήεσσιν ἔστιν,
 ξεῖνε· Κλειομένης πεύθεο Δυρραχίδος.
 πλῶς γὰρ ὡς Σηρίτου μετὰ νυμφίον· ἐν δὲ μελαίνῃ
 φορτίδι τὴν Ἑλλήης μοῖραν ἀπεπλαστατο.
 Ἦροϊ δευλαίῃ, σὺ μὲν ἀνέρα, Δημήμαχος εἰ
 νυμφὴν, ἐν παύροις ὠλεσάτε σταδίοις.

5

216.—ΟΝΕΣΤΟΥ ΚΟΡΙΝΘΙΟΥ

Ἀρμονίης ἱερῶν φήσεις γάμον· ἀλλ' ἀθέμιστος
 Οἰδίποδος. Λέξεις Ἀντιγόνην ὥσιν·
 ἀλλὰ καπνιγῆτοι μιαιφόντατοι. ἄμβροτος Ἴω·
 ἀλλ' Ἀθάμας τλήμων, τευχόμελῃς κιθάρῃ
 ἀλλ' αὐλὸς δούμωνσος. ἰδ' ὡς ἐκεράσματο Θῆβη
 δαίμων, ὡσθλὰ κακοῖς δ' εἰς ἐν ἔμιξερ ἴσα.

5

217.—ΜΟΥΚΙΟΥ ΣΚΕΤΟΛΑ

Αἱ χιμαῖραι, τί ποτ' ἄρα τὰ μὲν θυμὰ καὶ τιθύμαλλα
 λείπεται καὶ χλασὴν αἰγρέουμιν βυσάνην.
 γυμὰ δ' ἐπ' ἀλλήλαις σκιρτήματα γαῖαν τιθεσθαι
 ἄμφι τὸν ὑλίστατον ἀλλόφρονι Νομίον·
 οὐκ ἄπο πύγμαχίης ἀποσπῶσθε· μὴ ποτ' ἀπεχθὴς ὁ
 ἀντήσῃ κορύμβῃ χεῖρὸς ἀπ' αἰπώδικης.

218.—ΑΙΜΙΑΛΑΝΟΥ ΝΙΚΑΕΩΣ

Ἀβᾶλε χιμαῖρόν με κατέκλισε κύματα πάντου
 δευλαίην, νεκυῶν φάρτον ἀμειψαμένην.

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215.—ANTIPATER OF MACEDONIA

EVER, stranger, is the water of Hellespont cruel to women. Ask Cleonike of Dyrrhachium. For she was sailing to Sestos to meet her bridegroom, and in the black ship she met with the same fate as Helle. Poor Hero, thou didst lose a husband, and Deimachus a bride, in the space of a few furlongs.

216.—HONESTUS OF CORINTH

(*cp. Nos. 250, 253*)

You will cite the holy marriage of Harmonia, but that of Oedipus was unlawful. You will tell me of Antigone's piety, but her brothers were most wicked. Ino was made immortal, but Athamas was ill-fated. The lyre built the walls by its music, but the strains of the flute were fatal to them.¹ So did Heaven compound the destiny of Thebes, mixing good and evil in equal portions.

217.—MUCIUS SCAEVOLA

Ye goats, why, deserting the thyme and spurge and all the green pasture that is yours, do ye start leaping round and round, wantonly butting at each other, prancing round shepherd Pan, the denizen of the forest? Give over that boxing, or the crook ye detest may find its way to you from the goat-herd's hand.

218.—AEMILIANUS OF NICAEA

Ah! would that the waves of the wintry sea had engulfed me, wretched ship that I am, my load of living men now changed for one of corpses. I am

¹ Thebes is said to have been destroyed by Alexander to the accompaniment of the flute-player Ismenias.

αἰδέομαι σὺθ' ἴσα, τί μοι πλέον ἔρπον ἰκέσθαι,
 εὐνομένη φωτῶν πείσματα δημομένων;
 Κωκυτοῦ με λέγεται εὐαὺν σκάφος· ὦλεσα φῶτας, 5
 ὦλεσα· ναυηγοὶ δ' εἰσιν ἔσω λιμένος.

219.—ΔΙΟΔΩΡΟΥ ΣΑΡΔΙΑΝΟΥ

Λιγυβότου Σκύροιο Λιπῶν πέσον Ἴλιον ἔπλω
 ἄλκας Ἀχιλλεύου πρόσθε Νουπτόλεμος,
 τοῖος ἐν Λιταδίῃσι Νέριον ἄγρος ἄστυ Τρῳοῖσιν
 εἴπαι, ἐπ' ὠκυρόην Θύβριν ἀνιψάμενος,
 κοῦρος ἐπ' ἀρτεγόνειον ἔχων χιτῶν, ἀλλ' ὁ μὲν ἔγχει 5
 θύεν· ὁ δ' ἀμφοτέρους, καὶ δορὶ καὶ σοφίῃ.

220.—ΘΑΛΛΟΥ ΜΙΑΗΣΙΟΥ

* Ἀχαιοὶ πλατάνιστος ἰδ' ὥς ἔκρυψε φιλεύντων
 ὄρητα, τὴν ἱερὰν φυλλάδα τεινομένα,
 ἀμφὶ δ' αὖ ἀκροβάεσσαι τοῖς κεχαρισμένος ὄροις
 ἡμερίδος λαοῖς βότρες ἀπακρεμνεται.
 αὐτῶς, ὡ πλατάνιστε, φέροις· χλοερὰ δ' ἀπὸ σείῃ 5
 φυλλὰν αἶψα κείθει τοῖς Παφίης ἐτάροις.

221.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Λιγυζῶ τὸν ἀφικτὸν ἐπὶ σφραγίδος Ἐρωτα
 χερσὶ λεοντείαν ἀριοχεύντα βίαν,
 ὡς τῇ μὲν μίστιγα κατ' αὐχένας, μὲν δὲ χαλινούς
 εἴθουεν πολλά δ' ἀμφιτιθῆλε χάρις.
 φρίσσει τὸν βροτολόκοτον ὁ γὰρ καὶ θῆρα ταμάζων 5
 ἄγριον, οὐδ' ὀλίγον φείσεται ἀμερίων.

¹ How the whole crew of the ship had perished we are not told.

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ashamed of being saved. What doth it profit me to come to harbour with no men in me to tie my haw-sers? Call me the dismal hull of Coeytus. I brought death to men—death, and they are shipwrecked inside the harbour.¹

219.—DIODORUS OF SARDIS

As, in days of old, Neoptolemus, the son of Achilles, sailed to Troy from the goat-pastures of Seyrus, so among the sons of Aeneas doth their leader Nero² return to the city of Remus, entering from the sea swift-flowing Tiber, a youth with the first down on his cheeks. The other's force was in his spear alone; this youth is strong both in battle and in the schools.

220.—THALLUS OF MILETUS

SEE how the green plane-tree hides the mysteries of the lovers, canopying them with its holy foliage, and about its branches hang the clusters of the sweet vine, the season's delight. So, plane tree, mayest thou ever flourish, and may thy green foliage ever hide the comradeship of Aphrodite.

221.—MARCUS ARGENTARIUS

I SEE upon the signet-ring Love, whom none can escape, driving a chariot drawn by mighty lions. One hand menaces their necks with the whip, the other guides the reins; about him is shed abundant bloom of grace. I shudder as I look on the destroyer of men, for he who can tame wild beasts will not show the least mercy to mortals.

² Probably the son of Germanicus.

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222.—ΑΝΤΙΦΛΑΟΥ ΒΥΖΑΝΤΙΟΥ

Ἀνέρα θῆρη, χερσαῖον ὁ ποίηταις, ἄπινον ἔμπρους,
 ἀράμενος λοφίτης ἕγρον ὑπερθε ἰέειν,
 εἰς ψαμάθους ἐκόμισσα. τί δὲ πλέον; ἐξ ἀλὰς εἰς γῆν
 ῥηξάμενος, φόρτον μισθὸν ἔχω θάνατον
 καί μοι δ' ἀλλήλων ἡμεῖψαμεν· ἡ μὲν ἐκείνου 5
 χθὼν ἐμέ, τὸν δ' ἀπὸ γῆς ἔκτανε τοῦμόν ὕδωρ.

223.—ΒΙΑΝΟΡΟΣ

Ἀγγαλίην παρ Ζηνὸς ἐπεὶ φέρειν ἡεροδίνης
 αἰετός, οἰωνῶν μοῦνος ἐνουράνιος,
 οὐκ ἔφθη τὸν Κρήται· θαὴν δ' ἐπετείνατο κευρήν,
 πτηνὸν δ' ὁ πτερόεις ἰὸς ἐλαήσατο.
 Ζηνὸς δ' οὔτι Δίκην ἔλαθεν μόρος· ἔμπεσε δ' ἄρτι 5
 ἀνδρὶ, τὸ δ' εὐστοχίης ἀνταπέτισε βέλη.
 αὐχέει δ' ἰὼν ἔπηξεν, ὃν ἥπατι κοίμισεν αὐτός·
 ὃν δὲ βέλος διπσῶν αἷμ' ἔπιεν θανάτων.

224.—ΚΡΙΝΑΓΟΡΟΥ

Αἰγὴ με τῇν εὐβηλον, ὅσων ἐκέκωσεν ἀμολγὰς
 οὐθατα πασάων πουλυγαλακτοτάτην,
 γυνάμειρος, μελιγῆς ἐπέ τ' ἐφράσσατο πῖαν
 Καίσιοι, κῆν ῥησεῖν σήμερον αἰγρῶσατο.
 ὅξω δ' αἰτίαι πῶ καὶ εἰς ἀστέρας· ὃ γὰρ ἐπέσχοι 5
 μαζὸν ἐμόν, μείων οὐδ' ὅσον Αἰγιοχόν.

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222.—ANTIPHILUS OF BYZANTIUM

(*A Dolphin speaks*)

I took on my back the dripping corpse and bore it to the beach; the beast saved the man, the sea creature that of the land, the living the dead. But what did it avail me? I swam from sea to land, and receive death as payment for my portage. We interchanged destinies. His land slew me,¹ and my water slew him who belonged to the land.

223.—BIANOR

(*cp. No. 265*)

As the eagle who circles on high, who alone among the birds is an inmate of Heaven, was bearing a message from Zeus, he eluded not the Cretan, but the archer drew his swift-shooting bow, and the winged arrow made the bird its victim. But he did not, alone among men, escape the justice of Zeus. The bird fell on the man, and he paid dear for the sureness of his arrow's aim. The eagle pierced his neck with the arrow which had found a resting-place in its own heart, and one missile drank the life-blood of two.

224.—CRINAGORAS

I AM the good milch-goat with udders yielding more than any the milk-pan ever drained, and Caesar, when he had tasted the richness of my milk, sweet as honey, took me with him even on the ship to be his fellow-voyager. Some day I think I shall even reach the stars, for he to whom I gave suck from my breast is by no means inferior to the Aegis-bearer.

¹ The dolphin seems to have been carried on to the beach and left high and dry.

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225.—ΟΝΕΣΤΟΤ

Ἄσωπ' ἰς κρήνη καὶ Πηγαίς, ὕδατ' ἀδελφά,
ἵππου καὶ ποταμοῦ δῶρα ποδορραγία.
χὼ μὲν ἔκωψ' Ἑλικῶνας, ἃ ἔε φλέβας Ἀκροπορίων
ἔπληξ'. ὦ πτέρυγες εἰς ἴσον εὐστοχίη.

226.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΤ

Αἶ δ' ἄγετε ξουβαὶ συμβληγίδες ἄϊκρα μίλισσαι
φέρβεσθ' ἥε θύμων ῥικνὰ περικνίδια,
ἢ πετάλας μίκωνος, ἢ ἀσταφιδίτιδα ῥῶγα,
ἢ ἴον, ἢ μάλων χροῦν ἐπικαρπίδιον.
πάντα περικνίξασθε, καὶ ἄγρια κηρύσσασθε. 5
δῶρα μελιτσοσάως Παν ἐπικνύειλιν
γείσεται τὸ μὲν ἀνός, ὃ δὲ βλίστηρ' ἴδ' χειρὶ
καπνίσαν βαιὴν κύμμι λίπη μερίδα.

227.—ΒΙΑΝΟΡΟΣ

Ἀσταίην παρὰ θινὴ διανύγος ἐνδοθεν ἄλμας
ἰχθὺα πωλυπόδην ἔδρακεν ἰχθυόλας
τηχομένῳ δ' ἐπόρουσε καὶ εἰς ἄλως ἦκ' ἐπὶ χερσιν
ἀσπύγῳ, ἄγρης δευρὼν ὑποφθάμενος.
αἶταρ ὃ διακνήεις κατακυήεις ἐμπαιεῖς ἐοιλῶ 5
πτιοκί ταχυσ' ἰχθυῶσ' αἶτο γὰρ ὑπὸ λαλός,
των δὲ χυθείς περὶ πάντα πέδησας, φασὶ δ' ἐπ'
ἄγρης
ἐμβυθίης ἄγρη χερσόθεν ἠντίασε.

228.—ΑΠΟΛΛΩΝΙΔΟΤ

Ἀγγελίης ἡδυνοῖεν ἀσώτων Μελέτιον.
νιέα σὺν φόρτῳ κύματι κρυπτόμενον

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225.—HONESTUS

Asopis fount and Pegasis are sister springs, the one a river-god's¹ gift, the other a horse's, both gushing forth at a blow of the foot. The horse cut the veins of Helicon, the river those of Aerocorinth. How equally happy the heel's aim in each case!

226.—ZONAS OF SARDIS

THE ye, ye tawny hive-bees, to feed on . . . or the crinkled leaves of the thyme, or the petals of the poppy, or the sun-dried berries of the vine, or violets, or the down that covers the apple. Take a pick at all, and mould your waxen vessels so that Pan, the saviour of the bees and keeper of the hives, may have a taste himself, and the beeman, smoking you out with his skilled hand, may leave a little portion for you also.

227.—BIANOR

(*cp. No. 14*)

A FISHERMAN spied an octopus in the transparent water by the sea-beach, and rushing upon it as it swam, snatched it and threw it on the land to avoid being caught by his prey. Round and round it whirled, and by a happy chance lighted on a timorous hare that was lying half asleep among the rushes. It spread all over her and fettered her, and the man by means of his booty from the sea gained fresh booty from the land.

228.—APOLLONIDES

MELITEA received the unlooked for news that her son, with his cargo, had been engulfed in the waves,

¹ Asopus. Pegasis is Castalia, *cp. No. 230*. For this origin of springs, *cp. Theocr. Id. vii. 5*.

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ἡϊόσιν δ' ἐπιπέλασαν ἀλίευστον ἔρμος ἄλλου
 δῦσμορος ἀκείης σύμβολον εἶδε τύχης,
 νύεα δ' ὥς ἔστειλε. Δίον δ' ἐπὶ νηὶς ἀθραύστου 5
 ἦλυθεν εὐκταίης αἶψας ἀπ' ἀμπορίας,
 μητέρες ὡς ἀείπου μοίρης λάχον· ἢ μὲν ἄελπτον
 ζῶν ἔχει, κείνη δ' ὀφείτα οὐδὲ νέκυρ.

229.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Ἄρχα' ἢ σὺνδειπνε, καπηλικὰ μέτρα φιλοῦντα,
 εἴλαλε, πρηγέλωρ, εὔστομα, μακροφάρυξ,
 αἶεν ἐμῆς παύσης βραχυσυμβόλε μύστι, λάρνακ,
 ἦλθες ὁμως ὑπ' ἐμὴν χεῖρα ποτε χροῖος,
 αἴθ' ὄφελος καὶ ἄμικτος ἀνύμφευτός τε παρτίης, 5
 ἀφίθορος ὡς κυοῖν πρὸς πῶτιν ἐρχομένη.

230.—ΟΝΕΣΤΟΥ

Ἀμβλύνων Ἑλικῶνα μέγαν κάμερ, ἀλλ' ἐκαρέαθης
 Πηγαίῳδός κρήνης νεκταρίων λιβαίων·
 αὐτίως καὶ σιφίης πόντος ἀρβίος· ἦν δ' ἀρ' ἐπ' ἀκρον
 τέρμα μῶλῃς, ὁρῶσθαι Πικρίῳν χάριτας.

231.—ΑΝΤΙΘΕΑΤΡΟΥ [ΣΙΔΩΝΙΟΥ]

Λοὺν με πλατύνοντα δὴρμυζοντα καλύπτει
 ἄμπελος· ὀθνεῖη δ' ἀμφιτέθληλα κόμη,
 ἢ πρὶν ἐμῶν θαλάσσιον ἐπιθρέψας· ἐμυδάμενος
 βότρυνας, ἢ ταύτης οὐκ ἀπετηλοστέρη.

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and seeing the symbol of her own misfortune in the corpse of another which the sea had washed up on the beach, the unhappy woman gave it burial as if it were her son's. But Dion, his ship undamaged, returned in safety from a voyage that had met all his hopes. What diverse fortune befel the two mothers! The one holds alive the son she never hoped to see, the other shall not even see her son dead.

229.—MARCUS ARGENTARIUS

(*cp. Book V., No. 135*)

My ancient boon-companion, friend of the vintner's measures, sweet babbler with the gentle laugh, pretty mouth and long neck, my flagon, ever knowing the secret of my poverty but contributing little to relieve it, I have waited for thee long, but I hold thee now. Would I had thee unmixed and unwedded,¹ coming like a maiden undefiled to her husband.

230.—HONESTUS

Thou wert sore tired by the ascent of great Helicon, but didst drink thy fill of the sweet waters of the spring of Pegasus. Even so the labour of study is up-hill, but if thou attainest the summit thou shalt quaff the pleasant gift of the Muses.

231.—ANTIPATER OF THESSALONICA

I AM a dry plane-tree covered by the vine that climbs over me: and I, who once fed clusters from my own branches, and was no less leafy than this vine, now am clothed in the glory of foliage not my

¹ The Greek word means also "unwatered."

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τοίην μόντοι ἔπειτα τιθηνείσθω τις ἑταίρην,
ἥ τις ἀμείψασθαι καὶ νέκυν οἶδε μόνη.

5

232.—ΦΙΛΙΠΠΙΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἄδριακάῳ κύτους λαιμός τὸ πάλαι μελέγηνες,
ἥνικ' ἐγαστροφόρων Βακχιακὰς χάριτας,
νῦν κλασθεὶς κείμει νεοθηλαὶ καρτερὸν ἄρκος
κλήματι, πρὸς τρυφερὴν ταινομένην καλύβην.
αἰεὶ τοι Βρομίῳ λατρουμένη· ἢ γράσων γὰρ
φρουρούμεν πιστῶς, ἢ νέον ἐκτρίφομεν.

5

233.—ΕΡΥΚΙΟΥ

Αἰεὶ τοι ἐκτάμναται γεραιόδυνα, κόμμορε Μινύων,
φωλὴς ἀρυχραΐῃ σκαυὸν ἔτυψε πόδα,
νιόθεν ἀντιάσασα· χυθὴν δ' ἔβρυξε μελαίνῃ
σηπέδον· χλωρὴν σάγκα κατ' ἀστραγάλους.
ἐτριμθῇ δ' ἀπὸ τῆς στυγαρίων γόνυ, καὶ σὲ κερμίζει
μουνάποδα βλωθρὴς σκηναίων κοστίνων.

5

234.—ΚΡΙΝΑΙΟΥΡΟΥ

Ἄχρη τοῦ, ὃ δαίλασε, κεναῖσιν ἐπ' ἐλπίσι, θυμέ,
πώτρηθις ψυχρῶν ἀσπαστάτω κεφάων,
ἄλλοις ἄλλ' ἐπ' ἀπειρὰ διαγρυψοῖς ἀφύονται
κτητὸν γὰρ θεηγαῖς αὖν ἐν αὐτόματον.
Μουσέων ἄλλ' ἐπὶ ἔσθρῃ μετόχως ταῦτα δ' ἀμνὰρ ὃ
εἶδωλα ψυχῆς ἠλεμάτοισι μέθες.

235.—ΤΟΥ ΑΥΤΟΥ

Ἀγχοῦροι μετὰ λαι κόσμου χθάνες, ἅς ἐπὶ Νεῖλος
τερπόμενος μελάνων τέμνει ἀπ' Αἰθιώπων.

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own. Such a mistress let a man cherish who, unlike her kind, knows how to requite him even when he is dead.

232.—PHILIPPUS OF THESSALONICA

I AM the neck of an Adriatic wine-jar, once honey-voiced when I bore in my belly the gift of Bacchus. But now I am broken I stand here as a strong support for a newly-planted vine which reaches up to climb over this delicate arbour. Ever do I serve Bacchus; either I guard him faithfully in his old age, or rear him in his youth.

233.—ERYCIUS

As thou wast cutting the dry roots of old trees, unhappy Mindon, a spider nesting there attacked thee from beneath and bit thy left foot. The venom, spreading, devoured with black putrefaction the fresh flesh of thy heel, and hence thy sturdy leg was cut off at the knee, and a staff cut from a tall wild olive-tree supports thee now on one leg.

234.—CRINAGORAS

How long, wretched soul, upborne by empty hopes nigh to the cold clouds, shalt thou build thee dream upon dream of wealth? Naught falls of its own accord into the possession of man. Pursue the gifts of the Muses, and leave these dim phantoms of the mind to fools.

235.—BY THE SAME

On the marriage of Cleopatra (daughter of Antony and Cleopatra) with Juba, King of Numidia

GREAT bordering regions of the world which the full stream of Nile separates from the black Aethiopians,

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ἀμφότεραι βασιλῆας ἐκονώσασθε γάμοισιν,
 ἐν γένος Αἰγύπτου καὶ Λιβύης θύμεναι.
 ἐκ πατέρων εἰς παῖσιν παῖλι τοῖσιν ἀνάκτων
 ἑμπεδον ἡπείροις σκῆπτρου ἐπ' ἀμφότεραις.

236.—ΒΑΣΣΟΥ ΛΟΛΛΙΟΥ

Ἄρρηκτοι Μοῖρῶν πυμάτην ἐσφραγίσαν ὄρκοι
 τῷ Φρυγὶ παρ βωμῷ τὴν Πριῦμον θυσίην.
 ἀλλὰ σοί, Λυκία, στόλος ἱερὸς Ἰταλὸν ἤδη
 ὄρμον ἔχει, πατρὸς φροῖμιον αὐρανίης.
 ἐς καλὸν ὤλετο πύργος ὁ Τρώϊος· ἡ γὰρ ἐν ὅπλοις
 ἡγήσθη κλισίου παντός ἀναστὰ πόλις.

237.—ΕΡΥΚΙΟΥ

α. Βουκόλε, πρὸς τῷ Πανός, ὁ φάργμος, εἶπε, καλωπίας
 αὐτός, ὅτῳ σπένδεις τὸ γάλαχος, ἔστι τίτος.
 β. Τῷ λαιοντοπάλα Τυρινθίῳ. οὐδ' ἐν τὰ τόξα,
 εἴησι, καὶ σκυταλὴν ἀγριέλαιον ὄρης.
 χαίρωνς Ἀλκαίῃα ἑαμαληφύγε, καὶ τὰδε φροῖμιε
 αὐλῖα, κῆξ' ἀλίγων μυαλόβοια τίθει.

238.—ΑΝΤΙΠΑΤΡΟΥ

Βούπαις ὠπέλλαναι τὸδε χάλκεον ἔργον Ὀρατῶ,
 ἀγλαΐης Λητοῖ καὶ Διὶ μαρτυρίη,
 οἷδ' ὅτι τήνδε μῆτην Ζεὺς ἤρατο, χῶτι κατ' αἶνον
 ἔμμεστα καὶ κεφαλὴν ἀγλαὸς ὁ Κρονίδης.
 οἷδ' Ἥρη νεμυσήτιν ἐχόσατο χαλκὸν Ὀρατῶς.
 ὃν μετ' Ἑλειθυίης τοῖον ἀπεπλάσατο.

¹ Heracles.

² The reference is to Hom. *Il.* ii. 478, a verse which seems to have become proverbial.

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ye have by marriage made your sovereigns common to both, turning Egypt and Libya into one country. May the children of these princes ever again rule with unshaken dominion over both lands.

236.—BASSUS LOLLIUS

THE inviolable oath of the Fates decreed that final sacrifice of Priam slaughtered on the Phrygian altar. But thy holy fleet, Aeneas, is already safe in an Italian harbour, the prelude of thy heavenly home. It was for the best that the towers of Troy fell; for hence in arms arose the city that is queen of the world.

237.—ERYCIUS

A. "HERDSMAN, tell me by Pan whose is this colossal statue of beech-wood to which thou art pouring a libation of milk." *B.* "The Tirynthian's¹ who wrestled with the lion. Seest thou not his bow, simpleton, and his club of wild olive? All hail to thee, calf-devouring Heracles, and guard this fold, that, instead of these few, my cattle may be ten thousand."

238.—ANTIPATER OF THESSALONICA

APOLLO is a big boy here in this bronze work of Onatas which testifies to the beauty of Leto and Zeus, and proclaims that not idly did Zeus love her, and that, even as the saying is, the eyes and head of the son of Cronos are glorious.² Not even Hera will be displeased with this bronze which Onatas moulded to such beauty by the help of Ilithyia.³

¹ The statue is regarded as the child of the artist. This statue of Apollo was at Pergamus (Paus. viii. 42, 7).

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239.—ΚΡΙΝΑΓΟΡΟΥ

Βίβλων ἢ γλυκερὴ λυρικῶν ἐν τεύχει τῶδε
 πεντὰς ἀμιμήτων ἔργα φέρει Χαρίτων.
 ἔωρον δ' εἰς ἱερὴν Ἀντωνίην ἤκομεν ἡῶ,
 κάλλεος καὶ πραπίδων ἔξοχ' ἐνεγκαμένη.

240.—ΦΙΛΙΠΠΙΟΥ

Βαῖον ἀποπλανίην λιπομήτορα παῖδα Καλύπτρης
 κριὸς ἐλιξόκερος θείηε θρασυτόμενος.
 κάπρος δ' Ἡράκλειος ἀπαρρήξας ἀπὸ δεσμῶν,
 ἐς νηδὺν κρινῶ πᾶσαν ἔβαψε γένυν
 ζωὴν νηπιῷ χ' ἔχαρίσσατο. ἀρ' ἀπὸ Ἥρης
 Ἡρακλῆος βριφέων ῥέκτισεν ἡλικίην;

241.—ΑΝΤΙΠΑΤΡΟΥ

Βουκόλος ἔπλεο, Φαῖβε, Ποσειδάων ἐκ καβαλλης,
 κύκρος Ζεὺς, Ἄμρων δ' ὠρυμβόητος ὄφης,
 χ' ἐμὲν ἐπ' ἡϊθέας, σὺ δὲ παιδικός, ὄφρα λάθουτε
 ἔσπερ' ἄνδρ' οὐ πειθοῖς εἰνέται, ἀλλὰ βίης.
 Εὐαγόρης δ' ὦν χαλκὸς ἄτερ δόλου αὐτὸς διαργής
 πάντας καὶ πᾶσας, οὐ μεταβαλλόμενος.

242.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Γλαῦκος ὁ νησαῖον διαπλῶνεν ὁδὸν
 περὶ θοῶν, καὶ Θασίων ἐπ' ὁδοῖς αἰγιαλῶν,
 πόντου ἀροτρευτὴρ ἐπιδέξιος, οἷδ', ὅτ' ἐκρωσσεν,
 πλαζομένην στρωφῶν πηδάλιον πυλῆμιν.

¹ Probably a bear about to be sacrificed to Heracles.

² Apollo became a lord for the sake of Admetus, Pausanias.

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239.—CRINAGORAS

THE sweet company of the five lyric poets united in this volume offer the work of the inimitable Graces. We come on her festal morning to Antonia, supreme in beauty and mind.

240.—PHILIPPUS

A RAM with crumpled horns was rushing fiercely to butt Calyptra's little boy, who had strayed from his mother, when the boar of Heracles,¹ breaking his tether, buried his tusks in the ram's belly and gave the child its life. Is it because he remembers Hera's cruelty that Heracles pities children of tender age?

241.—ANTIPATER OF THESSALONICA

You were a neat-herd, Phoebus, and Poseidon was a nag, Zeus was a swan, and famous Ammon a snake² (they did it for the sake of girls, but you, Apollo, were after a boy), all to conceal your identity; for you all enjoy by force and not by persuasion. Evagoras, however, being made of brass,³ need practise no deceit, but in his own form, and without any transformation, possesses all and every of either sex.

242.—ANTIPHILUS OF BYZANTIUM

GLAUCUS, brought up on the shores of Thasus, he who conducted those crossing by ferry to the island, skilled ploughman of the sea, who even when he was dozing guided the rudder with no uncertain hand, the a horse for that of Demeter, Zeus a swan for Leda, Ammon a snake to lie with Olympias and beget Alexander.

³ *i.e.* having plenty of coin.

μυριέτης, ἀλίοιο βίου ῥάκος, οὐδ', ὅτ' ἔμελλεν
 θνήσκειν, ἐκτὸς ἔβη γηραλέης σαιίτος·
 τοὶ δὲ κέλυσος ἔκασταν ἐπ' ἀνέρι, τόφρ' ὁ γεραίὸς
 πλώσῃ ἐπ' οἰκείῃς εἰς αἶδην ἀκάτου.

243.—ΑΠΟΛΛΩΝΙΔΟΥ

Γήθησαν περὶ παιδὸς Ἀριστίππου τοκῆς,
 καὶ κλαῖνσαν μοίρης δ' ἡμᾶρ ἐν ἀμφοτέρῃς.
 εὔτε γὰρ αἰθόμερον ὅμον ἐκφυγεν, ἰθὺ κεραυνοῦ
 Ζεὺς κατὰ οἱ κεφαλῆς ἄσπετον ἦκε σέλας.
 τοῦτο δ' ἔπος τότε ἔλεξαν ὅσοι νέκυν ὠδύροντο·
 “ὦ πυρὶ δαιμονίῳ τλῆμον ὀφειλόμενε.”

244.—ΤΟΥ ΑΥΤΟΥ

Δαιματόεις ἐλάφων κεραὸς λόχος, εὔτε κρυώδεις
 πλησαν ὀρῶν κορυφὰς χιόνειαι νιφάδες,
 οἴλαιαι ποταμοῖσιν ἐφώρμισαν, ἑλπίδι φρουδοὶ
 χλιῆναι νοτεροῖς ἄσθμασιν ὠκὺ γόνυ,
 τὰς δὲ περιφράξας ἐχθρὸς ῥῶος ἀνθρώπων ἄφνω
 χιμερῇ στεινερῶν δῆσε πάγοιο πέδῃ.
 πληθὺς δ' ἀγροτέρων ἀλίνου θοιυήσατο θήρης,
 ἢ φύγεν ἀρπυγίαν πολλὰκι καὶ στάλικοι.

245.—ΑΝΤΙΦΑΝΟΥΣ

Αντιφάνων θαλάμων ἐπὶ παστάσιν οὐχ Ὑμέναιος,
 ἀλλ' Ἀίδης ἔσθῃ πικρομήμον Πετάλης.
 εἴματι γὰρ μιντην πρωτόξυγα Κύπριν ἀν' ἄρφην
 δαύρουσαν, ξυνὴν παρθενικαῖσι φόβον,
 φρουροδόμοι νηλεῖς κύνες ἔκτανον· ἦν δὲ γυναῖκα
 ἑλπίς ἰδοῖν, ἄφνωσ' ἐσχόμεν οὐδὲ νέκυν.

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old man of countless years, the battered remnant of a seafarer, not even when he was on the point of death quitted his old tub. They burnt his shell on the top of him, that the old man might sail to Hades in his own boat.

243.—APOLLONIDES

THE parents of Aristippus both rejoiced and wept for their son, and one day saw both his good and evil fate. When he had escaped from the burning house, straightway Zeus launched at his head the all-powerful flame of his thunderbolt. Then those who bewailed the dead spoke this word: "Unhappy boy, reserved by Fate for the fire of Heaven!"

244.—BY THE SAME

A TIMID troop of horned deer, when the frozen mountain tops were covered by the snow clouds, sought refuge, poor creatures, in the river, setting off there in the hope of warming their swift limbs in the moist exhalations of the stream. But the unkind stream, shutting them in all of a sudden, imprisoned them in odious fetters of wintry ice. A crowd of countrymen feasted on the unsnares game that had often escaped the net and its stakes.

245.—ANTIPHANES

By the unhappy marriage-bed of Petale at her bitter bridal stood Hades, not Hymen. For, as she fled alone through the darkness, dreading the first taste of the yoke of Cypris—a terror common to all maidens—the cruel watch-dogs killed her. We had hoped to see her a wife and suddenly we could hardly find her corpse.

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246. ΜΑΡΚΟΥΤ ΑΡΓΕΝΤΑΡΙΟΥ

Ἐθραύσθης, ἡδέϊα παρ' οἶνοπόταισι λάγυνε,
 νηδέος ἐκ πάσης χευαμένη Βρόμιον.
 πηλόθε γὰρ λίθος εἰς σὲ βαρύνστος, οἷα κεραυνός,
 οὐ Διὸς ἐκ χειρῶν, ἀλλὰ Δίωτος ἔβη.
 ἦν δὲ γέλως ἐπὶ σοὶ καὶ σκώμματα πυκνά, τυπείσῃ, 5
 καὶ πολλὸς ἐξ ἐτάρων γιόμμετος θόρουβος.
 οὐ θρηνηῶ σε, λάγυνε, τὸν εὐαστήμα τεκοῦσσαν
 Βάκχον, ἐπεὶ Σεμέλη καὶ σὺ πεπόνθατ' ἴσα.

247.—ΦΙΛΙΠΠΟΥ

Ἐβθελῇ πλάτανόν με Νότον βαρυλαίλαπες αἰθραι
 ῥίξης ἐξ αὐτῆς ἐστόρεσαν δαπέδους·
 λουσαμένη Βρομίφ' ἔστην πάλιν, ὀμβρον ἔχουσα
 χείματι καὶ θάλλπει τῷ Διὸς ἡντιον.
 Ὀλυμπίῃ δ' ἔζησα· μόνη δὲ πινύσα Λυαίον, 5
 ἄλλων κλινομένων, ὀρθοτέρῃ βλίσσομαι.

248.—ΒΟΗΘΟΥ ΤΟΥ ΕΛΕΓΓΕΙΟΓΡΑΦΟΥ

Εἰ τοῖος Διόνυσος ἐς ἱερὸν ἦλθεν Ὀλυμπον,
 κωμαζων Ἀθήναις συν ποτὶ καὶ Σατύρῃς,
 αἶον ὁ τεχνήεις Πυλάδης ὠρχήτατο κῆνον,
 ὁρῶν κατὰ τραγικῶν τέθνητα μινυσοπόλων,
 πανταμένη ζήλου Διὸς ἂν φασὶ σύγγραμος Ἴρη· 5
 “Ἐφύεσσω, Σεμέλη, Βάκχον ἐγὼ ἔτεκον.”

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246.—MARCUS ARGENTARIUS

THOU art broken, sweet flagon, dear to the wine-bibbers, and hast shed from thy belly all the liquor of Bacchus. For from afar fell on thee, with a dreadful crash, a stone like a thunderbolt hurled by the hand, not of Zeus (Dios), but of Dion. And when it smote thee there was much laughter and many gibes, and a great noise among the company. I do not lament thee, flagon, who didst give birth to Bacchus the crier of Ehoe, for thy fate has been the same as Semele's.¹

247.—PHILIPPUS

I AM a fine plane-tree that the furious blasts of the south wind uprooted and laid low on the ground. But after a bath of wine I stand again erect, vivified both in summer and winter by a rain sweeter than that of heaven. By death I lived, and I alone, after drinking the juice of Bacchus which makes others bend, am seen to stand straighter.

248.—BOETHUS, THE WRITER OF ELEGIES

IF Dionysus had come revelling with the Maenads and Satyrs to holy Olympus, looking just as Pylades the great artist played him in the ballet according to the true canons of the servants of the tragic Muse, Hera, the consort of Zeus, would have ceased to be jealous, and exclaimed: "Semele, thou didst pretend that Bacchus was thy son; 'twas I who bore him."

¹ The flagon is said to have given birth to Bacchus by spilling the wine, as Semele when smitten by the thunderbolt spilt the child from her womb.

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249.—ΜΑΚΚΙΟΥ

Εὐπέταλον γλαυκὰν ἀναδενδράϊδα τάνδε παρ' ἄκραις
 ἰέρυθεις λοφιαῖς Πὰν ὅδ' ἐπισκοπέω.
 εἰ δέ σε πορφύροντος ἔχει πόθος, ὦ παροδίτα,
 βότρυος, οὐ φθονέω γαστρὶ χαριζομένῳ·
 ἦν δὲ χερὶ ψαύσης κλοπῇ μόνον, αὐτίκα δέξῃ
 ὀξάλῃν βιάκτρον τήνδε καρηβαρίην.

250.—ΟΝΕΣΤΟΥ

Ἔστην ἐν φόρμιγγι, κατηρέφθην αἰ σὺν αὐλῷ
 Θήβη· φῦ Μούσης ἔμπαλιν ἁρμονίης·
 κωφὰ δέ μοι κῆται λυροθελγία λείψανα πύργων,
 πέτροι μουσοδόμοις τάχιστα αὐτόμολοι,
 σῆς χερὸς, Ἄλυφίων, ἄπορος χάρις· ἐπτάπυλον γὰρ
 πάτρην ἐπταμύτῳ τείχισας ἐν κιθάρῃ.

251.—ΕΤΗΝΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Ἐχθίστη Μούσαις σελιδοφάγε, λοβητεῖρα
 φωλαῖς, ἀεὶ σοφίης κλέμματα φερβομένη,
 τίπτει, κελευσέχρως, ἱεραῖς ψήφοισι λοχάζῃ,
 σίλφῃ, τὴν φθονερὴν εἰκόνα πλαττομένη;
 φαί' γ' ἀπὸ Μουσαίων, ἴθι τηλόσσε, μὴδ' ὅσον ὄψει
 βάσκανον ἐν ψήφῳ ὥξαν ἐπεισαγάγῃς.

252.—ΑΔΕΣΠΟΤΟΝ

Ἐκ βάθρον ἤλατο Νεῖλον ἀπ' ὠφρύος ὀξὺς ὀδίτης,
 ὅνισα λαιμάργων εἶδε λύκων ἀγέλην.

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249.—MACCIUS

I AM Pan, and established here at the top of the hill I keep watch over this leafy, green, climbing vine. If thou desirest my ripe fruit, traveller, I grudge it not, if it is to gratify thy belly; but if thou layest thy hand on me for the sake of robbery only, thou shalt straightway feel on thy head the weight of this knobbed staff.

250.—HONESTUS

(*cp. Nos. 216, 253*)

I, THEBES, rose at the sound of the lyre, and sunk in ruins at that of the flute. Alas for the Muse that was adverse to harmony! They now lie deaf, the remains of my towers, once charmed by the lyre, the stones that took their places of their own accord in the muse-built walls, a gift that cost thee, Amphion, no labour; for with thy seven-stringed lyre thou didst build thy seven-gated city.

251.—EVENUS

PAGE-EATER, the Muses' bitterest foe, lurking destroyer, ever feeding on thy thefts from learning, why, black bookworm, dost thou lie concealed among the sacred utterances, producing the image of envy? Away from the Muses, far away! Convey not even by the sight of thee the suspicion of how they must suffer from ill-will.

252.—ANONYMOUS

QUICKLY the traveller, when he saw the pack of greedy wolves, leapt from the bank into the deep Nile.

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ἀλλὰ μιν ἀγρεύσαντο δι' ὕδατος· ἔβρυχε δ' ἄλλος
 ἄλλον, ἐπουραίῳ ἐήγματι ὀραζάμενος.
 μακρὰ γεφυρώθη εἰς Λύκοις βυθός, ἔβθανε δ' ἄνδρα
 νηχομένων θηρῶν αὐτοῖς δακτος ἄρης.

253.—ΦΙΛΗΗΗΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἐν Θήβαις Κάδμου κλεινὸς γάμος, ἀλλὰ μυσταχθῆς
 Οἰεΐποδος· τελευτὰς Εἰῆος ἱσπίασατο,
 ὡς γελασας Περθεὺς ὠκύρατο· τείχεα χορδαῖς
 ἔσθη, καὶ λωτοῖς ἔστεινε λύόμενα·
 Ἀρτιόπης ὀσίη, χαλεπὴ δ' ὥδις Ἰοκάστης·
 ἦν Ἰνώ φιλόπαις, ἀλλ' ὠτοβῆς Ἀθάμης.
 τοῖκτρον αἰεττολίεθρον· τοῦ ὡς ἐσθλῶν περὶ Θήβας
 μύθων καὶ στυγνῶν ἤρκεσεν ἱστορίη.

254.—ΤΟΥ ΑΥΤΟΥ

Ἢ πῦρ πάντα τεκοῦσα Φιλαίτιον, ἢ βαρυπένθης
 μήτηρ, ἢ τέκνον τριτάτον ἰδοῦσα τάφον,
 ἀλλοτρίαις ὠδῶν ἐφώρμισα· ἢ γὰρ ἐώλπειν
 πάντως μοι ζήσιν ταῦτα· ὦν οὐκ ἔτεκον.
 ἢ δ' εὖπαις θετὸν νόον ἀνήγαγον· ἀλλὰ με δαίμων
 ἤθελε· μηδ' ἄλλης μητρὸς ἔχειν χύριτα.
 κληθεὶς ἡμέτερος γὰρ ἀπὲρ φθιτο· ἵην δὲ τεκούσῃς
 ἦδη καὶ λοιπαῖς πένθος ἐγὼ γέγονα.

255.—ΤΟΥ ΑΥΤΟΥ

Ἠρώμαι πόλιν ἄλβαν Ἀμισαίτην ὁ πτωχρὸς
 τῆν ἦν ὡς ποίμνην, τῆν βόα δ' ὡς ἀνέλην

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But they continued the chase through the water, each holding on by its teeth to another's tail. A long bridge of wolves was formed over the stream, and the self-taught stratagem of the swimming beasts caught the man.

253.—PHILIPPUS OF THESSALONICA

SPLendid in Thebes was the marriage of Cadmus, but that of Oedipus was abominable. Bacchus welcomed the orgies which Pentheus, having ridiculed, bewailed. The walls arose to the music of strings, but groaned as they crumbled to the flute's. Holy were the birth-pangs of Antiope, but Iocasta's heavy with doom. Ino loved her child, but Athamas was impious. The city was always famous (?). See how for good or evil History always had plenty to tell of Thebes.

254.—BY THE SAME

I, PHILAENIS, who bore children but to feed the funeral pyre, the mother weighed down by grief, who had seen the burial of three, sought refuge in the fruit of another womb; for, indeed, I was confident that the son I had not borne myself would live. So, though I had given birth to so many, I brought up an adopted son. But Fate would not allow me to possess even the gift of another mother; for no sooner was he called mine than he died, and now I have become a cause of mourning even to other mothers.

255.—BY THE SAME

(*cp. No. 150*)

NEEDY Aristides reckoned his possessions as great; his one sheep was a flock, his one cow a herd. But

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ἤμβροτε δ' ἀμφοτέρων· ἀμύνει λύκος, ἔκτανε δ' ὦκτις
τὴν ἑάμαλιν, πενήης δ' ὤλετο βουκόλιον·
πυροδέετ' δ' ὃ γ' ἱμάντι κατ' αὐχένος ἄμμα πεδήσας
οἰκτρος ἀμυκήτ' ἀπὸ κάτθανε πᾶρ καλύβη.

256.—ΑΝΤΙΦΑΝΟΤΣ

Ἦμισύ μιν ζῶειν ἐτόκουν ἔτι, κείνο δ' ἐφυσε
ἐν μόνον αἰπυτάτου μῆλιν ἐπ' ἀκρέμανος·
ἡ δὲ κύων δένδρων καρποφθόρος, ἡ πτιλόρωτος
κάμπη, καὶ τὸ μόνον βύσκαρος ἐξέφαγεν.
ὁ Φθόρος εἰς πολὺν ὄγκον ἀπέβλεπεν ὅς τε τὰ μακρὰ
πορθεῖ, καὶ τοῦτον χεῖρτα δεῖ με λέγειν.

257.—ΑΠΟΛΛΩΝΙΔΟΥ

Ἢ Καθαρή Νύμφαι γὰρ ἐπώρυμεν ἔξοχον ἄλλων
κρήνη πασάων ἔωκαν ἔμοι λιβυδῶν,
λῆιστ' ἔτε μοι παρακλίντορας ἔκτανεν ἄνθρωπος,
καὶ φοιτῆν ἱεροῖς ὕδασι λούσε χεῖρα,
κείμεν ἀναστρέψασα γλυκὺν ῥόον, ἀνέειθ' ὀδέταις
βλυζῶν· τίς γὰρ ἐρεῖ τὴν Καθαρὴν ἔτι μοι;

258.—ΑΝΤΙΦΑΝΟΤΣ ΜΕΓΑΛΟΠΟΛΙΤΟΥ

Ἢ πάρος εὐδρόοισι λιβαζομένη προχοαῖσι,
πρωχὴ νῦν νυμφῶν μὲχρι καὶ εἰς σταγόναν
λιθωδοὺς γὰρ ἐροῦσιν ἐνέψατο νόμασι χεῖρας
ἀνδροφάντος, κηλὶθ' ὕδασι ἐγκεράσας·
ἔξ οὗ μοι κοῦμαι φέγγει ἥλιον, " Ἐὖς ἔνα Βάκχον,"
εἰποῦσαι, " νύμφαι μισγόμεθ', οὐκ ἐς Ἀρη."

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he lost both; a wolf killed the ewe, and the cow died in calving. So that the stock of his poor farm was gone, and the luckless man, noosing his neck in the strap of his wallet, perished by his shed that no longer echoed to the sound of bleating.

256.—ANTIPHANES

I THOUGHT that half of me was still alive, and that half produced one single apple on the highest branch. But the brute that ravages fruit-trees, the hairy-backed caterpillar, envied me even the one, and ate it up. Envy's eyes are set on great wealth, but the creature who lays waste a little substance I must call worse even than Envy's self.

257.—APOLLONIDES

I, THE Pure Fountain (for that is the name the Nymphs bestowed on me above all other springs), when the robber had slain the men who were reclining beside me, and washed his bloody hands in my sacred water, turned back that sweet stream, and no longer gush for travellers; for who will call me "*The Pure*" any longer?

258.—ANTIPIANES OF MEGALOPOLIS

I WHO once gushed with abundance of sweet water, have now lost my nymphs¹ even to the last drop. For the murderer washed his bloody hands in my water, and tainted it with the stain. Ever since the maidens have retired from the sunlight, exclaiming, "We nymphs mix with Bacchus alone, not with Ares."

¹ My water.

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259.—BIANOPOΣ

Ἦριπεν ἐξ ἄκρης δόμος ἀθρόος, ἀλλ' ἐπὶ παιδὶ
 ῥηπιάχῳ Ζεφύρου πολλὸν ἐλαφρότερος·
 φοίσατο κούρσυνης καὶ ἐρείπιον. ὦ μεγάλαυχοι
 μητέρες, ὠδύων καὶ λίθος αἰσθάνεται.

260.—ΣΕΚΟΥΝΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Ἦ τὸ πάλαι Λαῖς πάντων βίλος, οὐκέτι Λαῖς
 ἀλλ' ἐτέων φανερὴ πᾶσιν ἐγὼ Νέμεσις.
 οὐ μὰ Κύπριν (τί δὲ Κύπρις ἐμοί γ' ἔτι, πλὴν ὅσον
 ὄρκος;)·
 γνώριμον οὐδ' αὐτῇ Λαῖδι Λαῖς ἔτι.

261.—ΕΠΙΓΟΝΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἦ πάρος ἐνπετάλοισιν ἐν οἰνάνθαις ρεῖσασα,
 καὶ τετανῶν βοτρυῶν ῥῆγα κομισσαμένη,
 νῦν οὕτω γραιοῦμαι. ἰδ' ὁ χρόνος οἷα δαμόζει·
 καὶ σταφυλὴ γήρως αἰσθάνεται ρυτίδων.

262.—ΦΙΛΗΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἦρίθμουν ποτὶ πάντες Ἀριστοδίκην κλυτόπαιδα
 ἔξαις ὠδύων ἄχθος ἀπώσαμένην·
 ἤρυσεν δ' εἰς αὐτὴν ὕδωρ χθονί· τρεῖς γὰρ ἄλυστο
 τούτῳ, λειπόμεινοι δ' ἤρυσαν ἐν πελάγει.
 αἶει δ' ἡ θαρῦδακρυσ, ἐπὶ στήλαις μιν ἀνέσθον,
 μνησσομένη δὲ βυθοῖς ἀλκυονίδας βλέπεται.

5

263.—ΑΝΤΙΦΙΛΟΥ ΒΥΖΑΝΤΙΟΥ

Ἦ γυνὴς Εὐβοῦλῃ, ὅτε οἱ καταθύμιον ἦν τι,
 Φαίβων τὸν πρὸ ποδῶν μάντιν ἄειρε λίθον.

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259.—BIANOR

THE house fell in from top to bottom, but much more lightly on the infant son of Zephyrus. Even a ruin spared childhood. O ye boastful mothers, see how even stone feels maternal affection.

260.—SECUNDUS OF TARENTUM

I, LAIS, who was once the love-dart that smote all, am Lais no longer, but a witness to all of the Nemesis of years. No, by Cypris!—and what is Cypris to me now but an oath?—Lais is no longer recognisable to Lais herself.

261.—EPIGONUS OF THESSALONICA

I, THE vine who once was young and clothed in leafy shoots, I who bore bunches of swelling grapes, am now as old as you see. Look how Time overcomes us! Even the vine's clusters know the wrinkles of old age.

262.—PHILIPPUS OF THESSALONICA

ALL once counted Aristodice to be a proud mother, for six times had she been delivered of her womb's burden. But water vied with earth in afflicting her; for three sons perished by sickness, and the rest closed their eyes in the sea. The tearful woman is ever seen complaining like a nightingale by the grave-stones, and upbraiding the deep like a haleyon.¹

263.—ANTIPHILUS OF BYZANTIUM

OLD Eubule, whenever she had set her heart on anything, used to pick up the nearest stone at her

¹ See the story of Ceyx and Aleyone in Ovid (*Metam.* xi.), finely rendered by Dryden.

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χείρεσι πειρίζοντα· καὶ ἦν Βαρύς, ἥρκα μὴ τι
 ἦθελεν· εἰ δὲ βύλοι, κουφότερος πετάλων,
 αὐτὴ ἐκ πρήσσουσα τό οἱ φίλον, ἦν ποθ' ἀμάρεμ·
 Φοῖβον τὰς ἀνίστους χεῖρας ἐπεγράφετο.

264.—ΑΠΟΛΛΩΝΙΔΟΥ, οἱ δὲ ΦΙΛΗΠΠΟΥ

Θάμνου ποτ' ἄκρους ἀμφὶ κλῶνας ἤμινος
 τέτιξ πτερῶ, φλέγωντος ἡλίου μέσου,
 ρηδὼν ῥαπίζων, δαίεαλ' αὐτουργῶ μύλει
 ἡδὺς κατωργάνιζε τῆς ἐρημίας.
 Κρότων δ', ὁ πάσης ἰσομεγέθους Παιλῶς
 θήρης, ἀσάρκου κότα κοινακτεῖστατα,
 τίσιν δ' ἔτισεν· εἰς γὰρ ἡβιάδας πάγας
 σφαλεῖς ἀλᾷται παντός ἡμῖνων πτεροῦ.

265.—ΤΟΥ ΑΥΤΟΥ

Ἰοτυπῆς Διὸς ὄρνις ἐτίσατο Κρήτα φαρέτρης,
 αἰμινάβην τόξω τόξον ἀμυνόμενος·
 κεῖνον δ' εὐθὺς ἄκουτι παλιν ἐδραμέωρτι κατέκτα·
 ἡῆμος, πίπτων δ' ἔκτανεν ὡς ἔθανεν.
 μηκέτ' ἐφ' ἡμετέραις ἀψενδέσαι Κρήτις ὄωστοῖς
 αἰχμῇ· ἡμείσθω καὶ Διὸς εὐστοχίῃ.

266.—ΑΝΤΙΠΑΤΡΟΥ

Ἰμερὸν ἀνλῆσαντι πολυτρήτων διὰ λωιδῶν
 εἶπε λιγυφθόγγῳ Φαῖβος ἐπὶ Γλαφύρῳ·

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feet, as being Apollo's prophet, and try it in her hand. Whenever she did not want a thing, it was heavy; but if she wanted it, it was lighter than a feather. But she acted as it pleased her best, and if she came to grief she set down the unfairness of her hand's judgment to Phoebus.¹

264.—APOLLONIDES or PHILIPPUS

THE cicada used to sit on the highest boughs of the shrubs, and in the burning noon-tide sun, beating its belly with its wings, by the sweet variations of its self-wrought strains filled all the wilderness with music. But Criton of Pialia, the fowler who disdains no kind of game, caught this fleshless thing by its back with his lined twig. But he suffered punishment; for his daily craft now plays him false, and he wanders about not catching even a feather.

265.—BY THE SAME

(*cp. No. 223*)

THE bird of Zeus, pierced by an arrow, avenged himself on the Cretan for his archery, returning arrow for arrow from heaven. With the returning shaft it slew the slayer at once from the sky, and falling, killed as it died. No longer boast, ye Cretans, of your unerring arrows; let the deadly aim of Zeus, too, be celebrated.

266.—ANTIPATER

PHOEBUS spoke thus of the sweet musician Glaphyrus when he breathed the spirit of love from his

¹ This mode of seeking the counsel of the gods as to contemplated actions is mentioned also by Dio Chrysostom (*Or. xiii. p. 419*).

"Μαρσύη, ἐψεύσω τέον εὔρεμα, τοὺς γὰρ Ἀθήνης
αὐλοὺς ἐκ Φρυγίης εἶπος ἐληΐσατο·
εἰ δὲ σὺ τοιούτοις τότ' ἐπέπνεες, οὐκ ἂν Ὑαγνὺς
τὴν ἐπὶ Μαιάνδρῳ κλαῦσε δύσανυλον ἔριν." 5

267.—ΦΙΛΙΠΠΙΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἰκαρίην πλώων [πρώην] ἄλα, κηὸς ὀλιγοῦ
Δάμης ὁ Νικαρέτου κάππουεν εἰς πέλαγος.
πολλὰ πατήρ δ' ἡρᾶτο πρὸς ἀθανάτους, καὶ ἐς ἔωρ
φθέγγεθ', ἐπὲρ τέκνον κύματα λισσόμενος,
ᾧλετο δ' οἰκτίστως βρυχθεὶς Ἀλὶ· κείνῳ δὲ πατὴρ 5
ἔκλυεν ἀράων οὐδὲ πάλαι πέλαγος.

268.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Κρήσσα κύων ἐλάφῳ κατ' ἰχθυον ἔειπε Γοργῶ,
ἔρκυν, ἀμφοτέρῃν Ἀρτεμιν εὐχαμένη·
τίκτε δ' ἀποκτείνουσα· θεῇ δ' ἐπένευσεν Ἐλευθῶ
ἄμφω, εὐαγγέλης ἄωρα καὶ εὐτοκίης·
καὶ τὴν ἐννέα παισὶ διδοῖ τέλεια· φεύγετε, Κρήσσαι 5
κερμαῖδες, ἐκ τοκυῶν τέκνα διδασκόμεναι.

269.—ΤΟΥ ΑΥΤΟΥ

Κλασθείσης ποταμοῦ κηὸς ἐν ὕδατι ἔρημε Μεντη
δυσσοὶ ὑπὲρ μούνης μαρτυράμενοι στανίδος.
τύψε με Ἀνταγόρης Πεισίστρατον· οὐ νομοσητόν,
ἦν γὰρ ἐπὲρ ψυχῆς· ἀλλ' ἐμέλησε Δίκη.

¹ Hyagnis (according to one version at least, but cf. Nitzsch 140) was the father of Morisus. Morisus having found

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pierced flute: "Marsyas, thou didst lie concerning thy invention, for this man hath stolen Athena's flute from Phrygia. If thou hadst then breathed into such as this, Hyagnis had never wept for the contest by the Maeander in which the flute was fatal." ¹

267.—PHILIPPUS OF THESSALONICA

SAILING of late on the Icarian sea, Damis, the son of Nicaretus, slipped from the deck and fell into the sea. Sore did his father pray to the immortals, and call on the water, beseeching the waves for his son. But, devoured by the sea, he perished miserably. That is a sea that of old, too, was deaf to a father's prayers.²

268.—ANTIPATER OF THESSALONICA

Gorgo, the Cretan bitch, being in pup, was on the track of a hind, and had paid her vows to both Dianas. As she killed the deer she littered, and quickly did the Deliveress grant both prayers, that for success in the chase and that for an easy labour. Now Gorgo gives milk to nine children. Fly, ye Cretan deer, learning from the force of mothers in travail what their young are like to be.

269.—BY THE SAME

WHEN the ship was dashed to pieces two men strove with each other in the water, quarrelling for one plank. Antagoras struck Pisistratus. It was not inexcusable, for his life was at stake, but Justice was the flute which Athena, after inventing it, threw away in disgust, claimed to be its inventor.

² i.e. to the prayers of Daedalus for his son Icarus.

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νήχε δ' ὁ μὲν, τὸν δ' εἶλε κύων ἁλός. ἡ παναλάστωρ δ'
κηρῶν οὐδ' ὑγρῷ παύεται ἐν πελάγει.

270.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Κωμάζω, χρύσειον ἐς ἐσπερίων χορὸν ἄστρον
Λεύσσων, οὐδ' ἄλλων λάξ ἐβάρυν' ὀάρους·
στούφας δ' ἀνθόβολον κρατὸς τρίχα, τὴν κελευμένην
πηκτίδα μουσοπόλοις χερσὶν ἐπημήθισα.
καὶ τάδε ὄρων εὐκόσμον ἔχω γίον· οὐδὲ γὰρ αὐτὸς δ'
κόσμος ἀνείθε λύρης ἔπλετο καὶ στεφανοῦ.

271.—ΑΠΟΛΛΩΝΙΔΟΥ

Καὶ πότε δὴ νήεσσ' ἄφοβος πόρος, εἰπέ, θαλασσα,
εἰ καὶ ἐν ἁλκυόνων ἡμασι κλαυσόμεθα,
ἁλκυόνων, αἷς πόντος αἰὲς στηρίζατο κύμα
νήεσμον, ὥς κρῖναι χέρσον ἀπιστοτέρην·
ἀλλὰ καὶ ἡνίκα μαῖα καὶ ᾠδίζεσθιν ἀπήμων δ'
αὐχεῖς, σὸν φόρτῳ δῦσας Ἀριστομένην.

272.—ΒΙΑΝΟΡΟΣ

Καρφαλὸς εἶψει Φοῖβον λάτριν αἶτε γυναικὸς
εἶδεν ὑπὲρ τὺμβου κρωσσίον ὀμβροδόκον,
κλάγξεν ὑπὲρ χεῖλους, ἀλλ' οὐ γένυς ἤπτετο βυσσοῦ.
Φοῖβε, σὺ εἰς τέχνην ὄρνεις ἐκαιρομέναις·
χερμαῖα δὲ ψαλμῶν σφαῖρον πότην ἄρπαγι χεῖλει δ'
ἐφθανε μαιμῶσων λαοτίνακτον ὕδωρ.

¹ κόσμος has the two senses of "order, propriety" and "the Universe." The constellations are Lyra and Corona Borealis.

² The halcyon days were fourteen days near the winter

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concerned. The one swam on, but the other was seized by a shark. She, the all-avenger, does not cease from vengeance even in the watery deep.

270.—MARCUS ARGENTARIUS

I KEEP revel, gazing at the golden dance of the stars of evening, nor do I rudely disturb the converse of others. Tossing my hair that scatters flowers, I awake with musical fingers the deep-toned lyre. And in doing so I lead an orderly life, for the order of the universe itself lacks not a Lyre and a Crown.¹

271.—APOLLONIDES

AND when then, tell me, Sea, shalt thou give safe passage to ships, if we are to weep even in the days of the halcyons, the halcyons for whom the deep has ever lulled the waves to so steady a calm that they deem it more trustworthy than the land?² Even now, when thou boastest of being a nurse stilling the pangs of child-birth, thou hast sunk Aristomenes with his cargo.

272.—BIANOR

WHEN a crow, the minister of Phoebus, parched with thirst, saw on a woman's tomb a pitcher containing rain-water, it croaked over the mouth but could not reach the bottom with its beak. But, thou, Phoebus, didst inspire the bird with opportune artfulness, and, by dropping pebbles in, it reached in its eagerness with its greedy lips the water set in motion by the stones.³

solstice which were supposed to be always calm and in which the halcyon was supposed to build its nest on the waves.

³ Though line 5 is hopelessly corrupt there is no doubt of the sense. The anecdote is told by Pliny and Plutarch.

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273.—ΤΟΥ ΑΥΤΟΥ

Καίματος ἐν θάμνοισι λαιίστατος ἡρίκα τέττιξ
 φθέγγετο ἐιγλώσσω μελπόμενος στόματι,
 λοντακούντα Κρίτων συνθεῖς εἶλον, εἶλεν ἀοιδὸν
 ἥeros, οὐκ ἰδίην ἱξοβολῶν μελέτην.
 ἄξια δ' οὐχ ὁσίως θήρης πάθεν· οὐ γὰρ ἔτ' ἄλλων 5
 πήξατ' ἐπ' ὀρνίθων εὐστοχον ὥς πρὶν ἄγρην.

274.—ΦΙΛΙΠΠΙΟΥ

Καὶ τὸν ἀρουαῖον γυρήτομον αἶλακα τέμνει
 μηροτυπεῖ κέντρῳ πειθομένη σαμαλὶς·
 καὶ μετ' ἀροτροποιούς ξεύγλας πόλι τῷ νεοθηλεῖ
 πινομένη μῶσχω εἰς ἕτερον ἄλγος ἔχει.
 μὴ θλίψῃς αὐτὴν ὁ γεωμόρος· οὗτος ὁ βαιὸς 5
 μῶσχος, ἅν φεύσῃ, σὸν τρέφεται σαμάλης.

275.—ΜΑΚΗΔΟΝΙΟΥ

Κάπρον μὲν χέρσῳ Κόδρος ἔκτανε· τὴν δὲ ταχεΐαν
 ἐν ὄλῳ καὶ χαροποις κύμασιν εἶλ' ἔλαφον.
 εἰ δ' ἦν καὶ πτηνὴ θηρῶν φύσις, οὐδ' ἂν ἐν αἵθρῳ
 τῇ κείνου κενεῖν Ἄρτεμις εἶδε χεῖρα.

276.—ΚΡΙΝΑΓΟΡΟΥ

Λῶπος ἀποκλυζούσα παρὰ κροκαλαῖσι θαλάσσης
 χορήγῃς, διεροῦ τυτθὸν ὑπερθε παγον,
 χερσὸν ἐπεκθαίνοντι κατασπασθεῖσα κλίῳσι,
 δειλαίῃ πικροῦ κῶμ' ἔπιεν θανάτου·
 πρῶτον δ' ὅρμῃ πενήνῃ ἀπελῶσατο, τίς κ' ἐν νηὶ 5
 θαρσύναι πεζοῖς τὴν ἀφύλακτον ἄλα;

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273.—BY THE SAME

(*cp.* No. 264)

WHILE the never silent cicada was singing on the bushes in the heat with its double-tongued mouth, Crito contrived with his lined reeds to catch the songster of the air, no proper victim of his craft. But he got his deserts for his impious capture, and was no longer successful as before in the snares he set for other birds.

274.—PHILIPPUS

THE young cow, obeying the goad that pricks her thighs, cuts the recurring furrows of the field, and again, after her ploughing-labour under the yoke, suffers fresh pain in suckling her newly-born calf. Do not drive her hard, husbandman. This little calf of hers, if you spare the mother, will grow up for you and become a steer.

275.—MACEDONIUS

CORRUS killed the boar on land, and the swift deer he took in the blue waves of the sea. Were there beasts with wings too, Artemis would not have seen him empty-handed even in the air.

276.—CRINAGORAS

THE serving-woman washing clothes on the sea-beach, a little above the wet rocks, was swept off, poor wretch, by a breaker which flooded the shore, and she drunk the bitter wave of death. She was in one moment released from life and from poverty. Who in a ship shall brave that sea from which even those on land are not protected?

277.—ΑΝΤΙΦΙΛΟΤ

Λαβροπόδη χείμαρρε, τί δὴ τόσον ὧδε κορύσσει,
 πέζον ἀποκλείων ἰχνος ὅσοι πορίης;
 ἢ μιν εἰς ὄμβροισι, καὶ οὐ Νύμφαισι διανγῆς
 νῆμα φέρεις, θολεραῖς δ' ἡράνισαι νεφέλαις.
 ὄψομαι ἡελίῳ σε κεκαυμένον, ὅστις ἐλέγχειν
 καὶ γόνιμοι ποταμῶν καὶ νόθοι οἶδεν ὕδωρ.

5

278.—ΒΙΑΝΟΡΟΣ

Λάρνακα πατρῶων ἐτι λείψανα κοιμίζουσιν
 νεκρῶν χειμάρρῳ παῖς ἰδε συρομένην·
 καὶ μιν ἄχος πόλιν ἐπλήσαστο, χεῖμα δ' ἀναιδὲς
 αἰσέθορον, πικρὴν δ' ἤλθ' ἐπὶ συμμαχίῃν.
 ὁστία μὲν γὰρ ἐσωσεν ἀφ' ὕδατος, ἀντὶ δὲ τούτων
 αἰὶτος ἔπο βλοσυροῦ χεῖματος ἐφθάνετο.

5

279.—ΒΑΣΣΟΤ

Ληθαίης ἀκάτοιο τριηκοσίους ὅτε ναύτας
 αὐτότερον εἶσ' Ἰλίδης, πάντας ἀρηϊφάτους,
 "Σπάρτας ὁ στόλος," εἶπεν "ἰδ' ὡς παλι πρῶσ-
 θια πάντα
 τραύματα, καὶ στέργεις δῆμας ἔρεσσι μόνους·
 νῦν γε μῶθον κομίσασθε, καὶ εἰς ἐμὸν ἀνπαύσασθε
 ὕπνον, ἀνικάτου δῆμος Ἐνυαλίου."

5

280.—ΛΗΟΛΛΩΝΙΔΟΤ

Λαίλιος, Λύσυριων ὑπάτων κλέης, εἶπεν ἀθρήσας
 Εὐρώταν "Σπάρτης χαῖρε φίλιστον ὕδωρ."

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277.—ANTIPHILUS

Why, torrent, in thy furious march dost thou lift thyself up so high and shut off the progress of travellers on foot? Art thou drunk with the rain, and no more content with a stream the Nymphs make transparent? Hast thou borrowed water from the turbid clouds? One day I shall see thee burnt up by the sun, who knows how to test the water of rivers, distinguishing the true from the bastard.

278.—BIANOR

A boy saw carried away by the torrent a coffin in which rested still the remains of his parents. Sorrow filled him with daring and he rushed into the ruthless stream, but his help cost him sore. For he saved the bones indeed from the water, but in their place was himself overtaken by the fierce current.

279.—BASSUS

When, for the second time,¹ Hades received from the bark of Lethe three hundred dead, all slain in war, he said: "The company is Spartan; see how all their wounds are in front again, and war dwells in their breasts alone. Now, people of unvanquished Ares, hunger no more for battle, but rest in my sleep."

280.—APOLLONIDES

LAELIUS the distinguished Roman consul said, looking at the Eurotas, "Hail! Sparta's stream, of rivers

¹ The first time was the battle of Thyrae. See Index to vol. ii.

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Μουσάων δ' ἐπὶ χεῖρα βαλὼν πολυίσταρι βίβλῳ,
 εἶδεν ὑπὲρ κορυφῆς σύμβολον εὐμαθείης·
 κίτται, μιμηλὸν βιότου πτερόν, ἐν σκιερῶσιν
 ἄγκεσι παμφώνων μέλπον ἀπὸ στομάτων,
 ὠρμήθη δ' ἐπὶ ταῖσι. τί δ' οὐ ζηλωτὸς ὁ μόχθος,
 εἰ καὶ πτηνὰ ποθεῖ * * *.

281.—ΤΟΥ ΑΥΤΟΥ

Ξυνὸν ὀπηνίκα θαῦμα κατείδομεν Ἄσις ἅπασα,
 πῶλον ἐπ' ἀνδρομίαν σάρκα φριμασσόμενον,
 Θρηκίης φάτνης ποδὶς λόγος εἰς ἑμὸν ὄμμα
 ἤλυθε· εἰζῆμαι δεύτερον Ἥρακλέα.

282.—ΑΝΤΙΠΑΤΡΟΥ ΜΑΚΕΔΟΝΟΣ

Ξῖνοι, παρθένος εἰμι τὸ ἀνδρῶν· εἰπατε ἑαφίης
 φείσασθαι δμῶων χερσὶν ἱστομοτόμοις·
 ἀντὶ δ' ἐμεῦ κομῆσαν τις ἄσσιπρος ἢ περιβίβθου
 ὀρεπτίσθω χθαμαλὴν ἐς χύσιν· οὐ γὰρ ἐκάς·
 ἀλλ' ἀπ' ἐμεῦ ποταμὸς μὲν ὅσον τρία, τοῦ δ' ἀπὸ
 πηγῶν
 ἦλη πανθηλῆς ἑοιὰ πέλειβρ' ἀπέχει.

283.—ΚΡΙΝΑΓΟΡΟΥ

Θῆρεα Πιρρηναῖα καὶ αἱ βαθυάγκυες Ἄλπεις,
 αἶ' Ῥήμον προχῶας ἐγγὺς ἀποβλέπετε.

¹ I suppose that by uttering or citing a fragment of Greek verse Laelius gave an indication of his taste for study in which the magister encouraged him to persevere. But not too much reliance should be placed on this interpretation of the obscure epigram.

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noblest far." Having thus set his hand to the erudite book of the Muses, he saw over his head a token of learning. The magpies, birds that imitate human life, were calling from the leafy dells in all their various tongues. By them he was encouraged; and how can the labour not be enviable if even the birds desire (to find expression for their thoughts)?¹

281.—BY THE SAME

WHEN all Asia witnessed the common marvel the colt furious to feed on flesh of men, the grey-grown legend of the Thracian stable² came before my eyes. I am in search of a second Heracles.

282.—ANTIPATER OF MACEDONIA

STRANGERS, I, whom you take for a tree, am a maiden.³ Bid the slaves' hands that are prepared to cut me spare the laurel. Instead of me, let travellers cut to strew as a couch boughs of arbutus or terebinth, for they are not far away. The brook is about a hundred yards away from me, and from its springs a wood containing every kind of tree is distant about seventy yards.

283.—CRINAGORAS

YE Pyrenees and ye deep-valleyed Alps that look down from nigh on the sources of the Rhine, ye are

² The horses of Diomedes, King of Thrace, which he used to feed on human flesh. They were carried off by Heracles.

³ Daphne, pursued by Apollo and changed into a laurel to save her chastity.

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μάρτυρες ἀκτίρων, Γερμανικὸς ἄς ἀνέτειλεν,
 ἀστράπτων Κελτοῖς πονλὺν ἐννάλιον.
 οἱ δ' ἄρα δουπήθησαν ἀολλέες· εἶπε δ' Ἐλευθ
 "Ἄρσι· "Τοιαύταις χερσὶν ὀφειλόμεθα."

5

284.—ΤΟΥ ΑΥΤΟΥ

Οἶους ἀνθ' οἶων οἰκήτορας, ὦ ἔλκευη,
 εὔρω. φεῦ μεγάλης Ἑλλάδος ἀμμορῆς.
 αὐτίκα καὶ γαίης χθαμαλωτέρῃ εἶθε, Κόρινθε,
 κείσθαι, καὶ Λιβυκῆς ψάμμου ἐρημοτέρῃ,
 ἢ τοίοις διὰ πᾶσι παλιμπρήτοισι δοθείσα
 θλίβειν ἀρχαίων ὅστιά Βασιχιαδῶν.

5

285.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Οὐκέτι πυργωθεὶς ὁ φαλαγγομάχας ἐπὶ εἴρην
 ἄσχετος ὁρμαίνει μυριάδους ἐλέφας,
 ἀλλὰ φόβῳ στείλας βαθεὺν αὐχίνα πρὸς ζυγοδέσμους,
 ἄντυγα εἰφρουλκῇ Καίσαρος οὐρανίου.
 ἔγνω δ' εἰρήνης καὶ θῆρ χάριν· ὄργανα ῥίψας
 Ἄρεος, εὐνομίας ἀνταναγκάζει πατέρα.

5

286.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Ὀρμι, τί μοι φίλον ἔπνον ἀφήρπασας; ἦδ' ἐν Πύρρης
 αἰῶλον κούτης ᾤχετ' ἀποσπτάμενον.
 ἢ τάδε θρέπτρα τίνοις, ὅτι θῆκά σε, εὐσμορε, πάσης
 ῥαυτοῦ κενεῖν ἐν μεγάροις ἀγέλης;
 καὶ βωμόν καὶ σκῆπτρα Σαρπητῆος, οὐκ ἔτι τυκτός
 φθιέγξειαι, ἀλλ' ἔξαις βωμόν ὅν ὠκύαυμεν.

5

This refers to the recolonisation of Corinth by Julius Caesar, a measure usually praised. The colonists were

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witnesses of the lightning that Germanicus flashes forth as he smites the Celts with the thunderbolts of war. In masses the foe fell, and Enyo said to Ares, "It is to such hands as these that our help is due."

284.—BY THE SAME

WHAT inhabitants, O luckless city, hast thou received, and in place of whom? Alas for the great calamity to Greece! Would, Corinth, thou didst lie lower than the ground and more desert than the Libyan sands, rather than that wholly abandoned to such a crowd of scoundrelly slaves, thou shouldst vex the bones of the ancient Bacchiadae!¹

285.—PHILIPPUS OF THESSALONICA

No longer does the mighty-tusked elephant, with turreted back and ready to fight phalanxes, charge unchecked into the battle; but in fear he hath yielded his thick neck to the yoke, and draws the car of divine Caesar. The wild beast knows the delight of peace; discarding the accoutrement of war, he conducts instead the father of good order.

286.—MARCUS ARGENTARIUS

Why hast thou, chanticleer, robbed me of beloved sleep, and the sweet image of Pyrrha has flown away from my bed? Is this my recompense for bringing thee up and making thee, ill-starred fowl, the lord of all the egg-laying herd in my house? I swear by the altar and sceptre of Serapis, no more shalt thou call in the night, but shalt lie on that altar by which I have sworn.

freedmen; Crinagoras speaks of them as if they were slaves (*παλίμψητοι* = often sold).

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287.—ΛΗΟΛΛΩΝΙΔΟΥ

Ὅ πρην ἐγὼ Ῥοδίοισιν ἀνέμβατος ἱερὸς ὄρνις,
 ὁ πρην Κερκαφίδαϊς αἰετὸς ἱστορίῃ,
 ὑψιπετῇ τότε τάρσῳ ἀνὰ πλατὺν ἡὲρ' ἀεθλοῖς
 ἤλυθον, Ἠελίου νῆσον ὅτ' εἶχε Νέρωϊ·
 κείνου δ' αὐλίσθη ἐν δώμασι, χειρὶ συνήθης
 κράντορος, οὐ φεύγων Ζῆνα τῶν ἐσσόμενον.

288.—ΓΕΜΙΝΟΥ

Οὔτος ὁ Κεκροπίδῃσι βαρὺς λίθος Ἄρει κείμει,
 ξεῖνε, Φιλιππείης σύμβολον ἱστορίας,
 ὑβρίζων Μαραθῶνα καὶ ἀγχιάλου Σαλαμῖνος
 ἔργα, Μακηδονίης ἔγχεσι κεκλιμένα,
 ὄρνις νῦν τέκνας, Δημόθεος· αὐτὰρ ἔγωγε
 καὶ ζωῆς ἔσομαι καὶ φθιμένοισι βαρὺς.

289.—ΒΑΣΣΟΥ

Οὐλόμηναι νῆσσοι Καφηρίδες, αἵ ποτε νόστον
 ὤλεσάν· Ἑλλήνων καὶ στόλον Ἰλιόθεν,
 πυρρός ὅτε ψεύστας χθονίης ἀνοφερνότερα νεκτὸς
 ἦλθε σέλα, τυφλῇ δ' ἔειραμε πᾶσα τροπὴς
 χοιρῆδας εἰς πέτρας, Δαναοὶς πάλιν Ἴλιος ἄλλα
 ἔπλετε, καὶ δεκίτους ἐχθρότεροι πολέμῳ,
 καὶ τὴν μὲν τότε ἔπερσαν· ἀνίκητος δὲ Καφηρεὺς,
 Ναῖ· πλὴν σοὶ χάριν· Ἑλλὰς ἔκλανσε δάκρυ.

¹ conj. Eldick : σοὶ γὰρ πᾶν MS.

¹ Son of the Sun and legendary founder of Rhodes.

Just before Tibullus' recall from Rhodes (x. vi. 2) an eagle was said to have perched on the roof of his house (Suet. Tib. c. 14).

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287.—APOLLONIDES

I, THE holy bird, who had never set foot in Rhodes, the eagle who was but a fable to the people of Cer-caphus,¹ came borne through the vast heaven by my high-flying wings, then when Tiberius was in the island of the Sun. In his house I rested, at the beck of my master's hand, not shrinking from the future Zeus.²

288.—GEMINUS

I, THIS stone, heavy to the Athenians, am dedicated to Ares as a sign of the valour of Philip. Here stand I to insult Marathon and the deeds of sea-girt Salamis, which bow before the Macedonian spear. Swear by the dead now, Demosthenes, but I shall be heavy to living and dead alike.³

289.—BASSUS

O ROCKS of Caphereus, fatal to ships, which destroyed the fleet of the Greeks on their home-coming from Troy, then when the lying beacon sent forth a flame darker than the night of hell, and every keel ran blindly on the sunken reefs, ye were another Troy to Greece and more deadly than the ten years' war. Troy indeed they sacked, but Caphereus was invincible. Nauplius, then did Hellas weep tears which were a joy to thee.⁴

¹ Supposed to be on a trophy erected by Philip II. to celebrate his victories over the Athenians. No such trophy ever existed. The reference is to Dem. *De Cor.* 208.

⁴ Nauplius, to revenge the death of his son Palamedes, lured the Greek navy by a false beacon on to the rocks of Caphereus in Euboea.

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290.—ΦΙΛΗΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

"Ὅτ' ἐξ ἀήτου Λιβυός, ἐκ ζαοῦς Νότον
 σπειροζοφώλῃ πόντος, ἐκ ἔξ νεάτων
 μυγῶν θυλῆτις ψάμμος ἐξημεύετο,
 ἰάτος ἐκ πᾶς ὤλισθεν εἰς ἄλός πτυχας,
 φορτὶς δ' ἐσύρετ' ἐς αἶδαν, πλατύνει
 ἀρωγοναύτας θαίμονας Λυσίστρατος
 ἐλιπάρησεν· οἱ δὲ τῷ νεωκόρῳ
 μούνο θάλασσαν ἀγρίαν ἐκοίμισαν.

291.—ΚΡΙΝΑΓΟΡΟΥ

Οὐδ' ἦν Ὀκεανὸς πᾶσαν πλήμνυν ἐγείρει,
 οὐδ' ἦν Γερμανὴ Ῥήιον ἅπαντα πίνῃ,
 Ῥωμῆς οὐδ' ὅσπων βλάψει σθένος, ἄχρ' κε μῆνῃ
 ἐξὶα σημαίνει Καίσαρι θαρσαλίῃ.
 οὕτως καὶ ἱερὰι Ζηνὸς ὅρῳς ἐμπόδα ρίζαις
 ἐσπύσῃ, φύλλον δ' αἶα χέουσ' ἀνεμῶν.

292.—ΟΝΕΣΤΟΥ

Παῖδ' ὅν μιν ἔκασιν Ἰολάτιον, ὃν δ' ἐπακούσῃ
 ναυηγόν· εἰσὶν δ' ἄλγος ἐτήξε μίαν,
 αἰαὶ μητέρα Μοῖρα διείλετο, τὴν ἱππὰ τέκνα
 καὶ πυρὶ καὶ πικρῷ νειμαμένην ὕδατι.

293.—ΦΙΛΗΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Πρωτὸν Λεωνόδω κατὰ δὲν δόνας αἰσθηαῖσιν
 Ξέρξης ἐχλαῖνον φάρι πορφυρέων

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290. PHILIPPUS OF THESSALONICA

WHEN with the blasts of the Libyan wind, the fierce Sirocco, the sea grew dark and belched up the sand from her profoundest depths, when every mast had fallen into the hollow of the deep and the lost merchant ship was drifting to Hades, Lysistratus called on the gods who help mariners, and they, for the sake of the temple ministrant alone, lulled the savage waves.

291.—CRINAGORAS

(Written after a reverse of the Roman arms in Germany)

Not though Ocean arouses all his floods, not though Germany drinks up the whole Rhine,¹ shall the might of Rome be shaken as long as she remains confident in Caesar's auspicious guidance. So the holy oaks of Zeus stand firm on their roots, but the wind strips them of the withered leaves.

292.—HONESTUS

ARISTION was burning the corpse of one son when she heard the other was shipwrecked. A double grief consumed a single heart. Alas! Fate divided this mother in two, since she gave one child to fire and the other to cruel water.

293.—PHILIPPUS OF THESSALONICA

XERXES, looking on the great frame of self-slain Leonidas, clothed it in a purple cloak. Then Sparta's

¹ *i.e.* not though the Germans become so numerous that they drink up the Rhine, as Xerxes' army drunk up whole rivers.

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κήκ νεκύων δ' ἤχησεν ὁ τᾶς Σπάρτας πολὺς ἦρως·
 "Οὐδέχομαι προδύταις μισθὸν ὀφειλόμενον
 ἀσπίς ἔμοι τύμβου κόσμος μέγας· αἶρε τὰ Περσῶν 5
 χῆξω κεῖς αἴσῃν ὡς Λακεδαιμόνιος."

294.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

α. "Πορφύρεαν τοι τάνεε, Λεωρίδα, ὥπασε χλαῖναν
 Ξέρξης, ταρβήσας ἔργα τεᾶς ἀρετῆς."
 β. "Οὐδέχομαι προδύταις αἶτα χάρις. ἀσπίς
 ἔχοι με
 καὶ νέκυρ' ὁ πλοῦτος δ' οὐκ ἔμὸν ἐντάφιον."
 α. "'Αλλ' ἔθαρς· τί τοσόνδε καὶ ἐν νεκύεσσιν 5
 ἀπεχθής
 Πέρσας;" β. "Οὐ θρασυκαί ξαλὸς ἐλευθερίας."

295.—ΒΙΑΝΟΡΟΣ

Πῶλον, τὸν περὶον ἀλλ' οὐχ ἄλως ἱππιότηρα,
 νῆι διαπλοῖν πορτοῦν ἀναιρόμενον,
 μὴ θάμβει χρημέθοντα καὶ ἐν ποσσὶ λάξ πατέοντα
 τοίχους, καὶ θυμῷ ἔσμᾶ βιαζόμενον.
 ἀχθεταὶ εἰ φόρτου μέρος ἔρχεται σὺ γὰρ ἐπ' ἄλλοις 5
 κεῖσθαι τὸν παντῶν ἱππευτῶν ὠκύτατον.

296.—ΑΠΟΛΛΩΝΙΔΟΤ

Σκύλλος, ὅτε Ξέρξου δολὶχος στόλος Ἑλλάδα πᾶσαν
 ἤλαυρεν, βυθίην εὗρετο ναυμαχίην,
 Νηρῆος λαθρήσιν ὑποπλευσας τεύχεσσι,
 καὶ τὸν ἀπ' ὀρεύσης ὄρμητι ἔσκιρε νεῶν.
 αὐτανόρος δ' ἐπὶ τὴν ὁλίσθαια Περσὶς αἰαντός 5
 ἀλλυμένη, πρῶτῃ περὶ Θεμιστοκλέους.

1 Scyllus and his daughter are said to have performed this

THE DECLAMATORY EPIGRAMS

great hero called from the dead: "I accept not the reward due to traitors. My shield is the best ornament of my tomb. Away with the Persian frippery, and I shall go even to Hades as a Spartan."

294.—ANTIPHILUS OF BYZANTIUM

A. "XERXES gave thee this purple cloak, Leonidas, reverencing thy valorous deeds." *B.* "I do not accept it; that is the reward of traitors. Let me be clothed in my shield in death too; no wealthy funeral for me!" *A.* "But thou art dead. Why dost thou hate the Persians so bitterly even in death?" *B.* "The passion for freedom dies not."

295.—BIANOR

THE horse, accustomed to gallop over the plain and not over the waves, refuses to sail across the sea on the ship. Do not wonder at his neighing and kicking the sides of the vessel, and angrily trying to free himself from his bonds. He is indignant at being part of the cargo; for the swiftest of all creatures should not depend on others for his passage.

296.—APOLLONIDES

SCYLLUS, when Xerxes' huge fleet was driving all Greece before it, invented submarine warfare. Descending into the hidden depths of the realm of Nereus, he cut the cables of the ships' anchors.¹ The Persian vessels, with all their crews, glided ashore and silently perished—the first achievement of Themistocles.

exploit when the Persian fleet was off Mt. Pelion (Paus. x. 19, 2).

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297.—ΑΝΤΙΠΑΤΡΟΥ

Στέλλεν ἐπ' Εὐφρήτην, Ζηνὸς τέκος· εἰς σέ γὰρ
 ἦδη
 ἦφ' οἱ Πάρθων αὐτομολοῦσι πόδες.
 στέλλεν, ἄναξ· ὅθ' εἰς ἐὲ φόβῳ κεχλασμένα τόξα,
 Καῖσαρ· πατρῶων δ' ἄρξαι ἀπ' ἐντολέων
 Ῥώμῃ δ', ὠκεανῷ περιτέρμονα πάντοθεν, αὐτὸς 5
 πρῶτος ἀνερχομένῳ σφράγισαι ἡλίῳ.

298.—ΑΝΤΙΦΙΛΟΥ

Σκίπων με πρὸς νηὶν ἀνήγαγεν, οἷτα βέβηλον
 οὐ μοῦνον τελευτῆς, ἀλλὰ καὶ ἡλίων
 μύστιν δ' ἀμφοτέρων με θεὰ θέσαν· οἶδα δ' ἐκείνῃ
 νύκτι καὶ ὀφθαλμῶν νύκτα καθηραμένος.
 ἀσκίπων δ' εἰς ἄστυ κατέστιχον, ὄρμα Διοῦς 5
 κηρύσσων γλώσσης ὄμμασι τρανότερον.

299.—ΦΙΛΙΠΠΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ταῦροι πρηγέροντες, ἀροτρυγῆρος ἀρούρης,
 εἰν ἅλι ταῖς γαίης ἀντέχονεν καμάταις·
 αὐλάκα τέτ' ἀσίδαρον ἐν ἑσσι δλκομεν ἄμφω,
 μακροτότων σχοίων ἄμμα σατηνοῖστον
 ἰχθύσι δ' ἐκ σταχύων λαιτρυόμεν. ἅ ταλαιργά 5
 ἦδη κῆν πελάγει καρπὸν ἀροῦσι βόες.

300.—ΑΔΔΑΙΟΥ

Ταῦρῳ φρικαλέων ἰάπος ἐκβαίοντι Διοβήρου
 Πευκεστὴς ἵππῳ καρτερός ἡντίασεν.

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297.—ANTIPATER OF THESSALONICA

(Probably addressed to Gaius Caesar when sent by Augustus to the East in the year 1 B.C.)

HIE thee to the Euphrates, son of Zeus; already in the East the feet of the Parthians hasten to desert to thee. Hie thee on thy way, O prince, and thou shalt find, Caesar, their bow-strings relaxed by fear. But base all thou dost on thy father's instructions. The Ocean is Rome's boundary on every side; be thou the first to seal her domination with the rising Sun.

298.—ANTIPHILUS

MY staff guided me to the temple uninitiated not only in the mysteries, but in the sunlight. The goddesses initiated me into both, and on that night I knew that my eyes as well as my soul had been purged of night. I went back to Athens without a staff, proclaiming the holiness of the mysteries of Demeter more clearly with my eyes than with my tongue.

299.—PHILIPPUS OF THESSALONICA

WE meek-necked oxen, the ploughers of the field, endure in the sea the labour of the land. We both draw in the water a furrow not cut by iron, the long ropes attached to the seine. We toil now for fish, not for corn. Ah, long-suffering creatures! Oxen have begun to plough the sea too for its fruits.

300.—ADDAEUS

VALIANT Peucestes encountered on horseback the bull as it issued from the dreadful dell of Doberus.

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ἀλλ' ὁ μὲν ὠρμήθη πρῶτον ἄτε· τοῦ δ' ἀπαλαῖο
 Παιωνίδα λόγχην ἤκε ἡιὰ κροτάφον·
 συλῆσας κεφαλῆς ἐκ δίπλοῦν κέρας, αἶεν ἐκείνῳ 5
 ζωροποτῶν ἐχθροῦ κόμπον ἔχει θανάτου.

301.—ΣΕΚΟΥΝΔΟΥ

Τίπτε τὸν ὀγκητὴν βραδύπουρ ὄνον ἄμμιγ' ἐν ἵπποις
 γυρὸν ἀλωεινᾷς ἐξελάατε δρόμον;
 οὐχ ἄλεις, ὅττι μύλοις περίδρομον ἄχθος ἀνάγκη
 σπειρηδὸν σκοτώεις κυκλοδίωκτος ἔχω;
 ἀλλ' ἔτι καὶ πώλοισιν ἐρίζομεν. ἦ ῥ' ἔτι λοιπὸν 5
 νῦν μοι τὴν σκολίην αὐχένι γαῖαν ἀροῦν.

302.—ΑΝΤΙΠΑΤΡΟΥ

Τὸ βρέφος Ἑρμῶνακτα διεχρήτασθε μέλισσαι
 φεῦ κύρες ἑρπυστήν, κηρία μαιόμενον
 πολλάκι δ' ἐξ ὑμέων ἐψισμένον ὠλίσσατ', αἰαῖ,
 κέντροις. εἰ δ' ὀφίων φωλεὰ μεμφόμεθα,
 πείθειο Λυσισέκη καὶ Ἀμύντορι μηδὲ μελίσσας 5
 αἰνεῖν· καθεύουσις πικρὸν εἶναιτι μέλι.

303.—ΑΔΔΑΙΟΥ

Τῇ βαιῇ Καλαθίῃ ὑπὸ σκυλάκων μογηουσῇ
 Λητωῖς κούφην εὐτοκίην ἔπορην.
 μούραις οὐ τι γυναιξὶν ἐπήκοος, ἀλλὰ καὶ αὐτὰς
 συνθήρους σώζειν Ἀρτεμις οἶδε κύρας.

304.—ΠΑΡΜΕΝΙΩΝΟΣ

Τὸν γαῖης καὶ πόντου ἀμφιφθείσαισι κελεύθους
 γαίτην ἠπείρον· πεζοποροὶ πελάγους.
 ἐν τρισσαῖς ἐοράτῳ ἐκατοντάσιν ἑσπεγεν ἄρης
 Σπύρτης· αἰσχύναςθ', οὐρεα καὶ πελάγη.

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Like a mountain it rushed at him, but with his Paeonian spear he pierced its tender temples, and having despoiled its head of the pair of horns, ever as he quaffs the wine from them boasts of his enemy's death.

301.—SECUNDUS

Why do you drive me, the slow-footed braying ass, round and round with the threshing horses? Is it not enough that, driven in a circle and blindfolded, I am forced to turn the heavy millstone? But I must compete with horses too! Is the next task in store for me to plough with my neck's strength the earth that the share curves?

302.—ANTIPATER OF THESSALONICA

BEEs, ye savage pack, ye killed baby Hermonax as he was creeping to your hive in quest of honey. Often had he been fed by you, and now, alas! ye have stung him to death. If we speak evil of serpents' nests, learn from Lysidice and Amyntor not to praise hives either. They, too, have in them bitter honey.

303.—ADDAEUS

To little Calathina, in labour with her puppies, Leto's daughter gave an easy delivery. Artemis hears not only the prayers of women, but knows how to save also the dogs, her companions in the chase.

304.—PARMENION

On the Battle of Thermopylae

HIM who, transforming the paths of land and ocean, sailed over the dry land and marched on the sea, three hundred valiant Spartan spears resisted. Shame on you, mountains and seas!

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305.—ΑΝΤΙΠΑΤΡΟΥ

"Υδατος ἀκρήτου κεκορημένῳ ἄγχι παραστάς
 χθιζὼν ἐμοὶ λεχέων Βάκχος ἔλεξε τάδε·
 "Εὐδεις ἄξιον ὑπνον ἀπεχθόμενων Ἀφροδίτῃ
 εἰπέ μοι, ὦ νήφωρ, πεύθειαι Ἰππολύτου;
 τάρβει, μή τι πάθῃς ἐναλίγκιον." ὥς ὁ μὲν εἶπων 5
 ᾤχετ'· ἐμοὶ δ' ἀπὸ τῆς οὐκέτι τερπνον εἶδωρ.

306.—ΑΝΤΙΦΙΛΟΥ

Ἐλοτόμοι παύνασθε, νεῶν χάριε. οὐκέτι πεύκη
 κύματος, ἀλλ' ἦδη ῥιμὸς ἐπιτροχάει·
 γόμφος δ' οὐδ' ἔτι χαλκὸς ἐν ὀλκάσιν, οὐδὲ σίληρος,
 ἀλλὰ λίγῳ τοίχων ἁρμονίῃ ἐδδεταί.
 τὰς δ' αὐτὰς ποτε πόλιτος ἔχει νείας, ἄλλοτε γαῖα 5
 πτυκτορ ἁμαξίτην φόρτον δειρωμένης.
 Ἀργῷ μὲν πρωτέρουσι νηοίεμος· ἀλλὰ Σαρβίνῳ
 καινωτέρῃν πῆξαι Παλλὰς ἔειπτε τρόπιν.

307.—ΦΙΛΙΠΠΟΥ

Φοῖβον ἀνηγαμένη Δάφνη ποτέ, νῦν ἀνέτειλεν
 Καίσαρος ἐκ βωμοῦ κλῶνα μελαμπέταλον·
 ἐκ δὲ θεῶν θεῶν εὐρεν ἀμείνονα· Λητοῖαν γὰρ
 ἐχθρήρασα, θέλει Ζῆνι τὸν Λινεάδην.
 ῥίζαν δ' οὐκ ἀπὸ γῆς μητρὸς βάλεν, ἀλλ' ἀπὸ πέτρης, 5
 Καίσαρι μὴ τίκτειν οὐδὲ λίθος δύναται.

¹ Plants made of glass, used from primitive times by the natives of Portugal, are stated to have been introduced among the Romans at a somewhat earlier date than this epigram (Cass. Dio, 48, 18).

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305.—ANTIPATER OF THESSALONICA

I HAD drunk my fill of untempered water, when Bacchus yesterday, standing by my bed, spoke thus: "Thou sleepest a sleep worthy of them whom Aphrodite hates. Tell me, thou temperate man, hast thou heard of Hippolytus? Fear lest thou suffer some fate such as his." Having so spoken he departed, and ever since then water is not agreeable to me.

306.—ANTIPHILUS

CEASE working, ye woodcutters, at least as far as concerns ships. It is no longer pine-trees that glide over the waves but hides. Ships are no longer built with bolts of bronze or iron, but their hulls are held together with flaxen cords, and the same ship now floats on the sea and now travels on land, folded to be mounted on a carriage. Argo was formerly the theme of song, but Pallas has granted to Sabinus to build a still more novel keel.¹

307.—PHILIPPUS

DAPHNE, who once refused Phoebus, now uprears her dark-leaved bough from the altar of Caesar, having found a better god than that former one. Though she hated the son of Leto, she desires Zeus the son of Aeneas. She struck root not in the Earth, her mother, but in a stone. Not even stone can refuse to bear offspring to Caesar.²

² The inhabitants of Tarragona announced to Augustus that a palm (not as here a laurel) had sprung from his altar: "That shows how often you light fires on it" said he.

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308.—BIANOPOΣ

Φῶρες ὅτ' εἰνάλοιο Τυρσηνίδος ἀγχιόθι δεινῆς
 φορμικτὰν ἀκάτου θῆκαν ὑπὲρ Βύθιον,
 αὐτίκα μιν κιθάρῃ λιγυραχέϊ εἴξατο ἐελθὼν
 σύνθρονον, ἐκ δὲ βυθοῦ νύχχετ' ἐρυσσάμενος,¹
 μέχρ' ἵπ' Ἰσθμὸν ἐκελσε Κορίνθιον. ὦρα θαλάσσης
 ἰχθύος ἀνθρώπων εἶχε δικαιοτέρους;

309.—ΑΝΤΙΠΑΤΡΟΤ

Χειμέριον καίουσαν ἐφ' ἐστίῃ ἀνθρακα Γοργῶ
 τὴν γρηὺν βροντῆς ἐξεπάταξε φόβος·
 πνεύμονα εἰ ψυχθεῖσα κατήμυεν. ἦν ἄρα μέσση
 Γήρως καὶ Θανάτου λαμπομένη πρόφασις.

310.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Ψῆμ' ἀπυρον χρυσοῖο σιδηρεῖον ὑπ' ἀλόγων
 ῥινηθέν, Λιβυκῆς κουφότειον ψαμάθου,
 μὺς ὀλίγος βαρὺ δειπνον ἐδαΐσατο· πᾶσα ἐν νηδὺς
 συρομένη βραδύπουν θῆκε τὸν ὠκύτατον.
 Ληφθεὶς δ' ἐκ μεσότης ἀνελόμετο κλέμματα γασ-
 τρός·
 ἦς ἄρα κῆν ἀλόγοις, χρυσέ, κακοῦ πρόφασις.

311.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ὀκείαις ἐλάφουσι κύων ἰσάμλλα δραμοῦσα
 ἔγκυσ· ἡλκιώθη παιδοπόρον γένεσιν·

¹ I write ἐρυσσάμενος for ἐλίσσόμενος.

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308.—BIANOR

On Arion

WHEN the sea-robbers near the Tyrrhene surges cast the lyre-player into the sea from the ship, a dolphin straightway received him, together with the sweet-voiced lyre to whose strains he sung, and swum, saving him from the deep, till it landed on the Isthmus of Corinth. Had the sea, then, fish which were juster than men?

309.—ANTIPATER OF THESSALONICA

As Gorgo was lighting the coals on her hearth in winter, the fearful noise of the thunder terrified the old woman. Chill seized her lungs and she dropped dead. So then she had been spared with Eld on the one side and Death on the other, either ready to take her on any pretext.

310.—ANTIPHILUS OF BYZANTIUM

A LITTLE mouse devoured some unfired gold-dust, the scrapings of the file's iron teeth, lighter than the sands of Libya. It proved a heavy meal for him; for his belly, trailing with the weight, made the swift creature slow-footed, and so he was caught and cut open, and the stolen treasure extracted from his inside. Even to brutes, gold, thou art the cause of evil.

311.—PHILIPPUS OF THESSALONICA

A BITCH, that vied in swiftness with the deer, was wounded, when heavy with young, in her generative

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πᾶσα δὲ συγκατέμυσε κατουλωθεῖσα χρόνοιςιν.
 ἦδη δ' ἡ τοκετῶν ὥριος ἦν βάσανος·
 πολλὰ δ' ἐπωρύουσιν ἀνὴρ ἐσιθιροτόμησεν, 5
 καὶ σκύλακες φίλοι νηδύος ἐξέβροον.
 Ἀρτέμιδος λένεται λοχίων χάρις· ἐμπαλι δ' Ἀρης
 ἤρκεται μαιῶσθαι γαστέρα θηλυτέραις.

312.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΥ

ὦνερ, τῶν βαλάνων τὰν ματέρα φείδεο κόπτειν,
 φείδεο· γηραλίαν δ' ἐκκεραΐξε πίτυν,
 ἢ πεύκαν, ἢ τάνδε πολυστέλεχον παλίουρον,
 ἢ πρίνον, ἢ τὰν ἀνάλειαν κόμαρον·
 τηλόθι δ' ἴσχε ξρυδὸς πέλεκυν· κοκύαι γὰρ ἔλεξαν 5
 ἀμὴν ὡς πρότεραι ματέρες ἐντὶ δρυές.

313.—ΑΝΤΗΣ ΜΕΛΟΠΟΙΟΥ

Ἰξευ ἅπας ὑπὸ καλὰ εὐφρας εὐθαλεία φύλλα,
 ὠραίον τ' ἄρυσαι γάματος ἀδύ πόμα,
 ὄφρα τοι ἀσθμαίνοντα πόνοισ θερέας φίλα γυῖα
 ἀμπαύσης, πνοιῇ τυπτόμενα Ζεφύρου.

314.—ΤΗΣ ΑΥΤΗΣ

Ἐρμῆς τῇδ' ἔστακα παρ' ὀρχατον ἡνεμόεντα
 ἐν τριπόδοις, ποδῖας ἐγγίθεν αἰόνες,
 ἀνδράσι κεκμηῶσιν ἔχων ἄμπανσιν ὁδοῖον
 ψυχρον δ' ἀχραῖς κρῖνα ὑποιάχει.¹

W. H. D. Rouse, *An Echo of Greek Song*, p. 62.

¹ ὕδωρ προχέει Hermann, which I render.

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organs. The scab of the wound in a short time entirely closed the orifice, and the pains of labour were at hand. But a man operated on her, terribly though she howled, and the dear little ones leapt forth from her womb. The gracious aid of Artemis in labour is a thing of the past, and Ares, on the other hand, has begun to practise midwifery.

312.—ZONAS OF SARDIS

REFRAIN, sirrah, from cutting the oak, the mother of acorns; refrain, and lay low the old stone-pine, or the sea-pine, or this rhamnus with many stems, or the holly-oak, or the dry arbutus. Only keep thy axe far from the oak, for our grannies tell us that oaks were the first mothers.¹

313.—ANYTE

SIT here, quite shaded by the beautiful luxuriant foliage of the laurel, and draw sweet drink from the lovely spring, that thy limbs, panting with the labours of summer, may take rest beaten by the western breeze.

314.—BY THE SAME

HERE stand I, Hermes, in the cross-roads by the wind-swept belt of trees near the grey beach, giving rest to weary travellers, and cold and stainless is the water that the fountain sheds.

¹ Referring to the legend that men were sprung from oaks or rocks. *cp. Odys.* xix. 163.

GREEK ANTHOLOGY

315.—ΝΙΚΙΟΥ

Ἰξεν ἰπ' αἰγείροισιν, ἐπεὶ κάμες, ἐνθάδ', ὀδίτα,
καὶ πῖθ' ἄσπον ἰὼν πίδακος ἀμετέρας·
μυῖσται δὲ κράταν καὶ ἀπόπροθι, ^ᾧ¹ ἔπι Γίλλῳ
Σῆμος ἀποφθιμένῳ παιεὶ παριέρνεται.

316.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

ὦ τάνδε στείχοντες ἀταρπιτόν, αἵτε ποτ' ἀγροῖς
ἐαυόθεν, αἵτ' ἀπ' ἀγρῶν νεῖσθε ποτ' ἀκρόπολιν,
ἄμμες ὄρων φύλακες, δισσοὶ θεοί, ὧν ὁ μὲν, Ἑρμᾶς,
οἶον ὀρήs μ', οὗτος δ' ἄτερος, Ἡρακλῆς·
ἄμφω μὲν θνατοῖς εὐάκοι, ἀλλὰ ποθ' αὐτοῖς — 5
αἱ ξύρα² παραβῆs ἀχράδας, ἐγκέκαφεν
καὶ μὰν ὡσαύτως τοὺς βύτνας, αἵτε πέλονται
ῥιμμοί, αἵτε χύδαρ ὀμφακες, εὐτρέπικεν,
μισέω τὰν μετοχάν, οὐδ' ἥδουμαι· ἀλλ' ὁ φέρων τι,
ἀμφίς, μὴ κοινῇ, τοῖς ἐνσὶ παρτιθέτω, 10
καὶ λογέτω· “Ἔν τοῦθ', Ἡράκλεις” ἄλλοτε, “Τοῦτο
Ἑρμῆ” καὶ λύοι τὰν ἔριν ἀμφοτέρων.

317.—ΑΔΗΛΟΝ

- α. Χαίρω τὸν λακόρυξον ὁρῶν θεόν εἰς τὸ φαλαεθον
βρέγμ' ὑπὸ τῶν ὀχρῶν, αἰπόλε, τυπτόμενον.
β. Αἰπόλε, τοῦτον ἐγὼ πρὶς ἐπεγίσα· τοὶ δὲ τραγίσκῃ
αἱ ἐμὲ ἐσκόμενοι τὰς χιμᾶρας ἐβάταν.

¹ ᾧ Hecker : ᾧ MS.
² I write ξύρα for τῶμαι.

THE DECLAMATORY EPIGRAMS

315.—NICIAS

SIT here under the poplar trees, traveller, for thou art weary, and come near and drink from my fountain. When thou art far away bethink thee of the spring near which stands Simus' statue beside his dead son Gillus.

316.—LEONIDAS OF TARENTUM

O YE who pass along this road, whether ye are going from town to the fields or returning to the city from the country, we two gods here are the guardians of the boundary. I, as you see me, am Hermes, and this other fellow is Heracles.¹ We both are gracious to mortals, but to each other—save the mark! If anyone offers a dish of wild pears to both of us, *he* bolts them. Yes, and indeed, likewise grapes; whether they are ripe ones or any quantity of sour ones, he stows them away. I detest this method of going shares, and get no pleasure from it. Let whoever brings us anything serve it separately to each of us and not to both, saying, "This is for thee, Heracles," and again, "This is for Hermes." So he might make up our quarrel.

317.—ANONYMOUS

Hermaphroditus. "GOATHERD, I love seeing this foul-mouthed god struck on his bald pate by the pears." *Silenus*. "Goatherd, hunc ter inivi, and the young billy-goats were looking at me and tuppung the young nanny-goats." *Goatherd*. "Is it true,

¹ The "term" set up on the boundary of the city and country (*cp.* Plat. *Hipparch.* 228 d.) had on one side the face of Hermes and on the other that of Heracles.

GREEK ANTHOLOGY

γ. Ὅντως σ', Ἐρμαφρόδιτε, πεπύγικεν; α. Οὐ μὰ
 τὸν Ἑρμᾶν,
 αἰπόλε. β. Ναὶ τὸν Πᾶν', αἰπόλε, κάπιγελῶν. 5

318.—ΛΕΩΝΙΔΟΥ

Ἐρμαφθορ πρηῶνα καὶ εὐσκαρίκα λελογχως,
 Ἑρμῇ, καὶ ταύταν, ἃ φ' ἰλος, αἰγίβοσιν,
 καὶ λαχατηλόγῳ ἔσσο καὶ αἰγινομήνῃ προσηνής·
 ἔξεις καὶ λαχαίων καὶ γλάγεος μερίδα.

319.—ΦΙΛΟΞΕΝΟΥ

Τληπόλεμος ὁ Μυρῆς Ἑρμῶν ἀφιστήριον ἔρμα
 ἱεροῖσιν ὁρῶν παῖς ὁ Πάδικρίτεω,
 εἰς ἐκ' ἀπὸ σταλίων ἐναγώνιον· ἄλλα ποιεῖτε,
 μαλθακὸν ἐκ γοράτων ὄκνον ἀπωτάμενοι.

320.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Ἐπεὶ ποτ' Εὐρώτας ποτὶ τὰν Κύπριν· “Ἡ λάβε τεύχη,
 ἧ' ἔθι τὰς Σπάρτας· ἃ πόλις ὀπλομανεῖ.”
 ἃ σ' ἀπαλὸν γράλασσα, “Καὶ ἔσσομαι αἶν ἀτευχής,”
 εἶπε, “καὶ οἰκήσω τὰν Λακεδαιμονίαν.”
 χάριν Κύπρις ἀνοπλὸς· ἀμυδῆες οἶδε λέγουσιν 5
 ἱστορες, ὡς ἂμιν χά' θεὸς ὀπλοφορεῖ.

321.—ΑΝΤΙΜΑΧΟΥ

Τίπτει, μῦθων ἄτλητος, Ἑρμαλίοιο λελογχας,
 Κύπρι· τίς ὁ ψεύστας στυγρὰ καθάψε μάτην

THE DECLAMATORY EPIGRAMS

Hermaphroditus, that he did so?" *Hermaphroditus* "No, goatherd, I swear by Hermes." *Silenus*. "I swear by Pan I did, and I was laughing all the time."

318.—LEONIDAS OF TARENTUM

DEAR Hermes, whose are this hillside rich in fennel and chervil, and this goat-pasture? Be kind both to the gatherer of herbs and to the goatherd, and thou shalt have thy share of both the herbs and the milk.

319.—PHILOXENUS

TLEPOLEMUS of Myra, the son of Polycrites, set me up here, Hermes, presiding deity of the course, a pillar to mark the starting point in the holy races of twenty stadia. Toil, ye runners, in the race, banishing soft ease from your knees.

320.—LEONIDAS OF TARENTUM

EUROTAS said once to Cypris, "Either arm thyself or go out of Sparta. The town has a craze for arms." She smiled gently and replied, "I will both remain always unarmed and continue to dwell in the land of Lacedaemon." Our Cypris is unarmed as elsewhere, and these are shameless writers who declare that with us even the goddess bears arms.¹

321.—ANTIMACHUS

WHY, Cypris, hast thou, to whom the toil of war is strange, got thee these accoutrements of Ares? What falsifier fitted on thee, to no purpose, this

¹ There undoubtedly was an armed Aphrodite at Sparta, and it is difficult to see the exact point of this epigram.

GREEK ANTHOLOGY

ἔπειτα· σοὶ γὰρ Ἐρωτες ἐφίμεροι, ἃ τε κατ' εὐνὰν
 τέρψις, καὶ κροτάλων θηλυμαυῖς ὄτοβοι.
 δούρατα δ' αἵματόεντα καθες· Τριτωνίῃ δ' αἶα
 ταῦτα· σὺ δ' εἰχαίταν εἰς Ὑμέναιον ἵθι.

322.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Οὐκ ἐμὰ ταῦτα λάφυρα· τίς ὁ θριγκοῖσιν ἀνάψας
 Ἄρηος ταύταν τὰν ἄχαριν χάριτα;
 ἄθλαστοι μὲν κῶνοι, ἀναίμακτοι δὲ γανῶσαι
 ἀσπίδες, ἄθλαστοι δ' αἱ κλαῖαι καίμακες.
 αἰδοῖ πάντα πρόσωπ' ἐρυθαίνομαι, ἐκ δὲ μετώπου
 ἰδρὼς πιδύων στῆθος ἐπισταλάει.
 παστάδα τις τοιοῖσδε καὶ ἀνδρείωνα καὶ αὐλὰν
 κοσμίτω καὶ τὸν κυμφίδιον θάλαμον
 Ἄρεος δ' αἵματόεντα εὐωξίπποις λάφυρα
 νηὸν κοσμοῖ· τοῖς γὰρ ἠρεσκόμεθα.

323.—ΑΝΤΙΠΑΤΡΟΥ

Τίς θέτο μαρμαίροντα βοάγρια· τίς δ' ἀφόρυκτα
 εὐόρατα, καὶ ταύτας ἀρραγείας κόρυθας,
 ἀγκρεμάσας Ἄρηι μιάστορι κόσμον ἀκοσμον;
 οὐκ ἀπ' ἐμῶν βίψει ταῦτά τις ὄπλα ἔομον;
 ἀπτολίμων ταδ' ἔσκειν ἐν οἰνόπληξι τεράμνοις
 πλάθειν, οὐ θριγκῶν ἐντὸς Ἐνναλίου.
 σκύλα μοι ἀμφίδρυπτα, καὶ ὀλλυμένων ἄε λιθρός
 ἀνέρων, εἴπερ ἔφυν ὁ βροτολογιγὸς Ἄρης.

324.—ΜΝΑΣΣΑΛΚΟΥ

Ἄ σύριγξ, τί μοι ὦδε παρ' Ἀφρογένειαν ὀρουσας;
 τί περ' ἀπὸ πσιμνίου χείλεος ὦδε πάρι;
 οὐ τοι πρῶτον δὴ ὦδ' οὐτ' ἀρκεα, πάντα δ' Ἐρωτες
 καὶ Πόθος· ἃ δ' ἀγρία Μοῦσ' ἐν ὄρει γέμεται.

THE DECLAMATORY EPIGRAMS

hateful armour? Thou delightest in the Loves and the joys of the bridal bed, and the girls dancing madly to the castanets. Lay down these bloody spears. They are for divine Æthens, but come thou to Hymenæus with the flowing locks.

322.—LEONIDAS OF TARENTUM

THESE spoils are not mine. Who hung this unwelcome gift on the walls of Ares? Unbruised are the helmets, unstained by blood the polished shields, and unbroken the frail spears. My whole face reddens with shame, and the sweat, gushing from my forehead, bedews my breast. Such ornaments are for a lady's bower, or a banqueting-hall, or a court, or a bridal chamber. But blood-stained be the cavalier's spoils that deck the temple of Ares; in those I take delight.

323.—ANTIPATER OF SIDON

Who hung here these glittering shields, these unstained spears and unbroken helmets, dedicating to murderous Ares ornaments that are no ornaments? Will no one cast these weapons out of my house? Their place is in the wassailing halls of unwarlike men, not within the walls of Enyalios. I delight in hacked trophies and the blood of dying men, if, indeed, I am Ares the Destroyer.

324.—MNASALCAS

Why, O pipe, hast thou hied thee here to the house of the Foam born? Why art thou here fresh from a shepherd's lips? Here are no more hills and dales, naught but the Loves and Desire. The mountains are the dwelling of the rustic Muse.

GREEK ANTHOLOGY

325.—ΑΔΗΛΟΝ

Πρὶν μὲν ἀλίκλυστον πέτρας ἐνὶ βενθετῇ ἡμῶν
 εὐαλὲς πόρτου φῦκος ἐπεινυμένα·
 νῦν δέ μοι ἡμερόεις κόλπων ἔντοσθεν ἰαίνει
 λάτρης ἐνστεφάνου Κύπριδος ἀβρὸς Ἐρως.

326.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Πέτρης ἐκ δισσηῆς ψυχρὸν κατεπάλμενον ὕδωρ,
 χαίροις, καὶ Νυμφέων ποιμενικὰ ξόανα,
 πίστραί¹ τε κρηνέων, καὶ ἐν ὕδασι κόσμια ταῦτα
 ἑμέων, ὦ κοῦραι, μυρία τεγγόμενα,
 χαίρει· Ἀριστοκλεῆς δ' ὅς' ὅσον πόρος, ὥπερ ἀπῶσα ὃ
 εἴψαν βαψάμενος τοῦτο εἶδωμι γέρας.

327.—ΕΡΜΟΚΡΕΟΝΤΟΣ

Νύμφαι ἐφ' ἐνδριάσιν, ταῖς Ἑρμοκρέων τάδε εἶωρα
 εἶσατο, καλλιπάρου πίδακος ἀντιτυχών,
 χαίρετε, καὶ στείβοιτ' ἐρατοῖς ποσὶν ὑδατόεντα
 τόνδε ὄμον, καθαρὸν πιμπλάμεναι πόματος.
 J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 57.

328.—ΔΑΜΟΣΤΡΑΤΟΥ

Νύμφαι Νηιάδες, καλλιρροῇ αἶ τῶδε γάμα
 χεῖτε κατ' οὐρείου πρῶτος ἀπειρέσιον,
 ὅμνιν ταῦτα πόρην Δαμόστρατος Ἀπίλα νίος
 ξέσματα, καὶ εἰσὼν ῥινὰ κάπρων λάσια.

¹ So Unger : πέτραι MS.

THE DECLAMATORY EPIGRAMS

325.—ANONYMOUS

On a Shell with an image of Love carved inside it

OF old I dwelt in the depths on a sea-washed rock clothed in luxuriant seaweed, but now in my bosom sleeps the delightful child, tender Love, the servant of diademed Cypris.

326.—LEONIDAS OF TARENTUM

HAIL, thou cold stream that leapest down from the cloven rock, and ye images of the Nymphs carved by a shepherd's hand! Hail, ye drinking troughs and your thousand little dolls,¹ ye Maidens of the spring, that lie drenched in its waters! All hail! And I, Aristocles, the wayfarer, give you this cup which I dipped in your stream to quench my thirst.

327.—HERMOCREON

YE Nymphs of the water, to whom Hermocreon set up these gifts when he had lighted on your delightful fountain, all hail! And may ye ever, full of pure drink, tread with your lovely feet the floor of this your watery home.

328.—DAMOSTRATUS

YE Naiad Nymphs, who shed from the mountain cliff this fair stream in inexhaustible volume, Damostratus, the son of Antilas, gave you these wooden images and the two hairy boar-skins.

¹ Otherwise called *κοροκόσµια*, votive images of the Nymphs. *cp.* Plat. *Phaedr.* 230 b.

GREEK ANTHOLOGY

329.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Νύμφαι ἐφνυδριάδες, Δώρου γένος, ἀρδεύοιτε
 τούτων Τιμοκλέους κάππον ἐπεσσύμεναι
 καὶ γὰρ Τιμοκλῆς ὕμνιν, κόραι, αἰὲν ὁ καπεὺς
 κάππων ἐκ τούτων ὄρια δωροφορεῖ.

330.—ΝΙΚΑΡΧΟΥ

- α. Κράνας εὐνύδρου παρὰ νάμασι καὶ παρὰ Νύμφαις,
 ἔστασέν με Σίμων, Πᾶνα τὸν αἰγυπόδην.
 β. Τεῦ δὲ χάριν: α. Λέξω τοι ὅσον ποθείς ἀπὸ
 κράνας
 καὶ πίε, καὶ κοίλαν κάλπιν ἐλὼν ἄρυσαι
 ποσσὶ δὲ μὴ ποτὶ ῥέπτρα φέρειν κρυστάλλινα
 Νυμφᾶν 5
 ἑώρα, τὸν ὕβριστὰν εἰς ἐμὲ δερκόμενος.
 β. ὦ σέμν'— α. Οὐδέξεις ἕτερον λόγον, ἀλλὰ παρή-
 ξεις
 πηγίξαι τοῖσι χροῶμαι ὁ Πᾶν νομίμοις.
 ἢ δὲ ποιῆς ἐπίτῃδες, ἔχων πάθος, ἔστι καὶ ἄλλα
 τέχνη· τῷ ῥοπαλῷ τὰν κεφαλὰν λέπομεν. 10

331.—ΜΕΛΑΕΛΙΓΡΟΥ

Αἱ Νύμφαι τὸν Βάκχον, ὅτ' ἐκ πυρός ἤλαθ' ὁ κούρος,
 εἶψαν ὑπὲρ τέφρης ἄρτι κυλιόμεναι.
 τοῦτο καὶ σὺν Νύμφαις Βρόμιος φίλος· ἦν δέ νιν εἰργῆς
 μίσγισθαι, εἶξεν πῦρ ἐτι καϊόμενον.

¹ So Reiske: πῖνῃς MS.

¹ i.e. dost bathe thy feet.

THE DECLAMATORY EPIGRAMS

329.—LEONIDAS OF TARENTUM

YE water Nymphs, children of Dorus, water diligently this garden of Timocles, for to you, Maidens, doth the gardener Timocles bring ever in their season gifts from this garden.

330.—NICARCHUS

A. "I AM goat-footed Pan, whom Simo put up by the clear waters of the spring." *B.* "And why?"

A. "I will tell thee. From the fountain drink as much as thou wilt, and take this hollow pitcher, too, and draw. But offer not the crystalline gifts of the Nymphs to thy feet to bathe them. Seest thou not my menacing form?" *B.* "Revered god—"

A. "Thou shalt not speak another word, but shalt let me take my will of thee. Such is the custom of Pan. But if thou dost it¹ on purpose, having an inclination for the penalty, I know another trick. I will break thy head with my club."

331.—MELEAGER

On Wine and Water

THE Nymphs washed Bacchus when he leapt from the fire above the ashes he had just been rolling in.² Therefore Bacchus is thy friend when united with the Nymphs, but if thou preventest their union thou shalt take to thee a still burning fire.

² He was born when his mother Semele was consumed by the lightning.

GREEK ANTHOLOGY

332.—ΝΟΣΣΙΔΟΣ [ΛΕΣΒΙΑΣ]

Ἐλθοῖσαι ποτὶ γαόν ἰδόμεθα τὰς Ἀφροδίτας
τὸ βρέτας, ὥς χρυσῶ διαδαλθεὶν τελείθαι.
εἴσατό μιν Πολυάρχης, ἐπαυρομένα μάλα πολλὰν
κτῆσιν ἀπ' οἰκείου σώματος ἀγλαίας.

333.—ΜΝΑΣΣΑΚΟΥ

Στῶμεν ἀλιρράντοιο παρὰ χθαμαλὰν χθόνα * πόντον,
ἐσρκόμενοι τέμενος Κύπριδος Εἰραλίας,
κρίναν τ' αἰγείροισι κατὰσκειν, ἅς ἀπο νῆμα
ζοῦθαι ἀφύσσονται χείλασιν ἀλεονόες.

J. H. Merz, in *Collectanea Berol. de Græc. Antholog.*
1833, p. 112.

334.—ΠΕΡΣΟΥ

Κάμει τον ἐν σμικροῖς ἀλίγον θεὸν ἦν ἐπιβώσης
εὐκαίρως, τεύξῃ μὴ μεγάλων δὲ γλίσχου.
ὥς ὁ τι δημοτέρων δύναται εὖδὸς ἀνερὶ πενέστη
δωρεῖσθαι, τούτων κυριὸς εἰμι Τέχων.

335.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Ἐλφοῦρον τῷ γάλαθ', ὅδοι πόρε, Μικκαλίωνος,
Ἑρμῆς, ἀλλ' ἴδε τὸν κρήγυνον ὑλοφόρον,
ὥς ἐξ αἰζυρῆς ἠπίστατο δωροδοκεῖσαι
ἐργασίης· αἶν' ὃ ὦ ἡγαθὸς ἐστὶ ἡγαθός.

336.—ΚΑΛΛΙΜΑΧΟΥ

* Πρὸς Λιστίωνος ἐπίσταθμος Ἀμφιπολίτῳ
ἰεῖναι μικρὸν μικρὸς ἐπὶ προθύρῳ,

* He was a god worshipped in company with or in place of Priapus.

THE DECLAMATORY EPIGRAMS

332.—NOSSIS

LET us go to the temple to see the statue of Aphrodite, how cunningly wrought it is of gold. Polyarchis erected it, having gained much substance from the glory of her own body.

333.—MNASALCAS

LET us stand on the low beach of the sea-washed promontory, gazing at the sanctuary of Cypris of the Sea, and the spring overshadowed by poplars from which the yellow kingfishers sip with their bills the running water.

334.—PERSES

IF at the right season thou callest upon me too, little among the lesser gods, thou shalt get thy wish, but crave not for great things. For I, Tychon,¹ have in my power to grant only such things as the people's god may give to a labouring man.

335.—LEONIDAS OF TARENTUM

THE two statues, wayfarer, are the gift of the woodman Miccalion; but look, Hermes, how the excellent woodman from his wretched calling managed to give gifts. The good man is always good.

336.—CALLIMACHUS

I, THE hero² who guard the stable of Aection of Amphipolis, stand here, small myself and in a small porch, carrying nothing but a wriggling snake and a

¹ The name of the hero is not given. He complains that though the guardian of a stable he was not mounted, but the last couplet is corrupt and very obscure.

GREEK ANTHOLOGY

λοξόν ὄφιν καὶ μοῦνον ἔχων ξίφος· ἀνδρὶ τιπείωι
θυμωθεὶς πεζόν καὶ παρρηκίσατο.

337.—ΛΕΩΝΙΔΟΥ ΤΑΡΑΝΤΙΝΟΥ

Εὐάγρει, λαγύθηρα, καὶ εἰ πετεσινὰ διώκων
ἰξευτὴς ἦκεις τοῦθ' ὑπὸ δισσὸν ὄρος,
καὶ μὲ τὸν ὑληωρὸν ἀπὸ κρημνοῖο βόασαν
Πάνα· συναγρεύω καὶ κυσὶ καὶ καλάμοις.

338.—ΘΕΟΚΡΙΤΟΥ ΣΤΡΑΚΟΤΣΙΟΥ

Εὐέεις φυλλοστρώτι πέσσω, Δάφνι, σῶμα κεκμακὸς
ἀμπαύων· στάλικες δ' ἀρτιπαγίς ἀν' ὄρη,
ἀγρεύει δέ τι Πάν, καὶ ὁ τὸν κροκόεντα Πρίηπος
κισσὸν ἐφ' ἱμερτῶ κρατὶ καθαπτόμενος,
ἄντρον ἔσω στείχοντες ὁμόρροθοι. ἀλλὰ τὺ φεύγε, ὦ
φεύγε, μεθεὶς ὑπὸν κῶμα καταρχόμενον.

339.—ΑΡΧΙΟΥ ΜΤΤΙΑΗΝΑΙΟΥ

Ἐν πατρὶ παμφαίνοντι μέλαν πτερὸν αἰθέρι νομῶν
σκηρπίον ἐκ γαίης εἶδε θορόντα κόραξ,
ὃν μάρψων ὥρουσεν· ὁ δ' αἰξάντος ἐπ' οὐδ' ας
οὐ βραδὺς εὐκέντρῳ πέζαν ἔτυψε βέλει,
καὶ ζωῆς μιν ἄμειπεν. ἰδ' ὡς ὃν ἔτευχεν ἐπ' ἄλλῳ, ὦ
ἐκ κείνου τλήμων αὐτὸς εἶδοστο μόρον.

340.—ΔΙΟΣΚΟΡΙΔΟΥ

Ἀέλοι τοῦ Φρυγὸς ἔργον Ἰάγριδος, ἡνίκα Μήτηρ
ἱερὰ τὴν Κυβέλοις πρῶτ' ἀνέδειξε θεῶν,
καὶ πρὸς ἑμὸν φωνήμα καλῆν ἀνελύσατο χαίταν
ἔσφρων Ἰδαίης ἀμφίπολος θαλάμῃς·

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sword. Having lost his temper with . . . he did not give me a mount either when he put me up beside him.

337.—LEONIDAS OF TARENTUM

Good sport! thou who comest to the foot of this two-peaked hill, whether hunting the hare or in pursuit of winged game. Call on me, Pan the ranger of this forest, from the rock, for I help both hounds and limed reeds to capture.

338.—THEOCRITUS

Thou sleepest, Daphnis, resting thy wearied body on a bed of leaves, and thy stake-nets are new set on the hill. But Pan hunts thee, Pan and Priapus, the saffron-coloured ivy twined on his lovely head. Intent on one purpose they are entering the cave. But fly; dispel the gathering drowsiness of sleep and fly.

339.—ARCHIAS OF MYTILENE

A RAVEN plying his black wings in the pellucid sky, saw once a scorpion emerging from the ground, and swooped down to catch it; but the scorpion, as the raven dashed down to the ground, was not slow to strike his foot with its powerful sting, and robbed him of life. See how the luckless bird met with the fate he was preparing for another by means of that other.

340.—DIOSCORIDES

The double flute was the work of Phrygian Hyagnis at the time when the Mother of the gods first revealed her rites on Cybela, and when the frantic servant of the Idaean chamber first loosed his lovely

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εἰ δὲ Κελαινίτης ποιμὴν πάρος ἔουπερ αἶεσας
ἐγνώσθη, Φοῖβον κεινὸν ἔδειρεν¹ ἔρις. 5

341.—ΓΛΑΥΚΟΥ

- α. Νύμφαι, πενθομένῳ φράσατ' ἀτρικέες, εἰ παρο-
δεύων
Δάφνις τὰς λευκὰς ὧδ' ἀνέπαιυσ' ἐρίφους.
β. Ναὶ ναί, Πὰν συρικτά, καὶ εἰς αἴχειρον ἐκείναν
σοί τι κατὰ φλοιοῦ γράμμ' ἐκύλαψε λέγειν
" Πάν, Πάν, πρὸς Μαλέαν, πρὸς ὄρος Ψαφίδιον
ἔρχεν.
ἰξοῦμαι." α. Νύμφαι, χαίρετ'· ἐγὼ δ' ὑπάγω. 5

342.—ΠΑΡΜΕΝΙΩΝΟΣ

Φημὶ πολυστιχίην ἐπεγράμματός σὺ κατὰ Μούσας
εἶναι. μὴ ζητεῖτ' ἐν σταδίῳ δόλιχον
πόλλ' ἀνακυκλούται δολιχὸς ἑρόμος· ἐν σταδίῳ δὲ
ὄξεις ἐλαυνόμενος πνεύματος ἐστί τόνος.

343.—ΑΡΧΙΟΥ

Αὐταῖς σὺν κίχλαισιν ὑπὲρ φραγμοῖο διωχθεῖς
κόσσυφος ἡρώης κύλπον ἔεν νεφέλης.
καὶ τὰς μὲν συνοχηδὸν ἀνέκδημος ὥχμασε θώμιγξ,
τὸν δὲ μόνον πλεκτῶν αὐθι μεθήκε λίγων.
ἴρον ἀοιδόποδων ἔτυμον γένος. ἥ ἄρα πολλήν 5
καὶ κοῦφαί πτανῶν φροῖτιδ' ἔχουσι πάγαι.

¹ I write *θεός* for *θεός*. I cannot restore I. 5 satisfactorily, but it is evident that Dionysos did not, or does not recognize the story that Maraxos was son of Hygieia. Maraxos was killed by Apollo for daring to match his flute with Apollo's lyre.

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locks to my notes. But if the shepherd of Celaenae¹ was known earlier as a better player, his strife with Phoebus flayed him.

341.—GLAUCUS

A. "NYMPHS answer me truly, if Daphnis on his road rested here his white goats." *B.* "Yes, yes, piper Pan, and on the back of that poplar tree he cut a message for thee: 'Pan, Pan, go to Malea²; to the mountain of Psophis. I shall come there.'" *A.* "Farewell, Nymphs, I go."

342.—PARMENION

AN epigram of many lines does not, I say, conform to the Muses' law. Seek not the long course in the short stadion. The long race has many rounds, but in the stadion sharp and short is the strain on the wind.

343.—ARCHIAS

(*cp. No. 76*)

A BLACKBIRD, driven over the hedge together with field-fares, avoided the hollow of the suspended net. The cords from which there is no escape caught and held fast the whole flock of them, but let the blackbird alone go free from the meshes. Of a truth the race of singers is holy. Even deaf traps show fond care for winged songsters.

¹ Marsyas. ² The Arcadian town of that name.

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344.—ΛΕΩΝΙΔΑ ΛΑΞΕΑΝΔΡΕΩΣ

Ἦν ὅποτε γραμμαῖσιν ἐμὴν φρένα μόνον ἔτερπον,
οὐδ' ἔναρ εὐχρέεταις γνώριμος Ἰταλίδαις·
ἀλλὰ ταῦν πάντεσσιν ἐράσμιος· ὄψι γὰρ ἔργων
ὅππῃσιν Οὐρανίην Καλλιόπῃ προφέρει.

345.—ΤΟΥ ΑΥΤΟΥ

Οὐδέ τοσόνδ' Ἀθάνας ἐπεμήνατο παιδὶ Λαάρχῳ,
ὅσσον ὁ Μηδείης θυμὸς ἐτεκτοφόνα,
ξηλὸς ἐπεὶ μαρίης μεῖζον κακόν· εἰ δὲ φορεῦν
μήτηρ, ἐν τίνι νῦν πίστις ἔτ' ἐστὶ τέκνων;

346.—ΤΟΥ ΑΥΤΟΥ

Λίαν ὅλην νήσους τε εἵπταμένη σὺ χελιδών,
Μηδείης γραπτῇ πυκτίδι ροσσотροφεῖς·
ἔλπη δ' ὀρταλίων πίστιν σέο τήνδε φυλάξαι
Κολχίδα, μηδ' ἰδίῳν φεισαμένην τέκων;

347.—ΤΟΥ ΑΥΤΟΥ

Οὐ μόνον εὐάροτον βόες οἷδαμεν αἶλακα τέμνειν,
ἀλλ' ἴδε κήκ πόντων νῆας ἐφελκόμεθα·
ἔργα γὰρ εἰρεσίης δεδιδάγμεθα· καὶ σὺ, θάλασσα,
δελφίνας γαίῃ ζεύξον ἀροτροφορεῖν.

348.—ΤΟΥ ΑΥΤΟΥ

Ὅσταφυλοκλοπίδας Ἐκατόντημος εἰς Ἀἴαο
ἰόρμη, μαστιχθεὶς κλημάσι φορεῖται.

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344.—LEONIDAS OF ALEXANDRIA

(This and the following ones are Isopsephe.)

THERE was a time when I gave pleasure to myself alone by lines, and was not known at all to noble Romans. But now I am beloved by all, for late in life I recognised how far Calliope excels Urania.¹

345.—BY THE SAME

THE fury of Athamas against his son Learchus² was not so great as the wrath that made Medea plot her children's death. For jealousy is a greater evil than madness. If a mother kills, in whom are children to place confidence?

346.—BY THE SAME

AFTER flying, swallow, across the whole earth and the islands, thou dost rear thy brood on the picture of Medea. Dost thou believe that the Colchian woman who did not spare even her own children will keep her faith to thy young?

347.—BY THE SAME

WE oxen are not only skilled in cutting straight furrows with the plough, but, look, we pull ships out of the sea too. For we have been taught the task of oarsmen. Now, sea, thou too shouldst yoke dolphins to plough on the land.

348.—BY THE SAME

HECATONYMUS, the stealer of grapes, ran to Hades whipped with a stolen vine-switch.

¹ By "lines" in l. 1 he means astronomical and geometrical figures. He has abandoned these for lines of verse, the Muse of Astronomy for the Muse of Poesy.

² Athamas killed his son in a fit of madness.

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349.—ΤΟΥ ΑΥΤΟΥ

Ἦτατά σοι Κοτίλεια γενέθλιον ἡμᾶρ ὀρῶντι.
 Καῖσαρ, ἐπιβλύζοι σωρὸν ἀκεσφορίας,
 ὅφρα σε κόσμος ὅπας πάππον . . . ἀνγάξηται,
 ὥς πατέρα τρισσῆς εἰσιδὲν εὐτοκίης.

350.—ΤΟΥ ΑΥΤΟΥ

Ἦτριά μοι βύβλων χιονώδεα¹ σὺν καλάρμοισιν
 πέμπεις, Νειλορύτον ἔωρον ἀπὸ προβολῆς.
 μουσπολῶν δ' ἀτελῇ, Διονύσειε, μηκέτι πέμπε
 ὄργανα· τίς τούτων χρήσις ἄτερ μέλαρος;

351.—ΤΟΥ ΑΥΤΟΥ

Λυαίππης ὁ νεώτερος ἀπὸ κρημνοῦ παῖς ἔρπον
 Ἀστυνακτεῖς ἤρχετο δυσμορίας·
 ἢ ἐκ μεθωδήγησεν ἀπὸ στέρνων προφέρουσα
 μαζάν, τὸν λιμοῦ ῥύτορα καὶ θανάτου.

352.—ΤΟΥ ΑΥΤΟΥ

Νεῖλος ἰορτάζει παρὰ Θυμβριδος ἱερὸν ἔδωρ,
 εὐξήμερος θέσκειν Καίσαρι σωζομένῳ·
 αἱ δ' ἑκατὸν βουπλήγες ἐκούσιον ἀνχέειν ταύρων
 ἡμαξὰν βωμῶς Οὐρανίῳ Διὶ.

353.—ΤΟΥ ΑΥΤΟΥ

Καὶ λόρον ὑπόρην κοσμούμενον ἡκρίβωσας
 καὶ ἄλου ἐν φίλῳ, Πάππε, βεβαϊότατον.

¹ So Toup: ἀτονώδεα MS.

¹ The Caesar is Vespasian, the three children Titus, Domitian, and Domitilla. Contilae, now Contigliano, is in the Sabine territory.

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349.—BY THE SAME

CAESAR,¹ may the baths of Cutiliae on this thy birthday gush for thee in abundance of healing, so that all the world may see thee a grandfather as it has seen thee the father of three fair children.

350.—BY THE SAME

THOU sendest me thin sheets of byblus, snowy white, and reed pens, gifts from the headland that the Nile waters. Do not, Dionysius, send another time imperfect gifts to a poet. What use are these without ink?

351.—BY THE SAME

(*cp. No. 114*)

LYSIPPE's baby, creeping over the edge of a precipice, was on the point of suffering the fate of Astyanax. But she turned it from its path by holding out to it her breast, that thus was its saviour from death as well as from famine.

352.—BY THE SAME

THE Nile² keeps festival by the holy wave of Tiber, having vowed a sacrifice for Caesar's deliverance. A hundred axes made the willing necks of as many bulls bleed at the altars of Heavenly Zeus.

353.—BY THE SAME

PAPPUS, thou hast both strictly composed a work adorned with learning, and hast kept thy life strict in

² *i.e.* the Egyptians. If the Emperor was Nero, the sacrifice was to celebrate his deliverance from his mother's plots by her death.

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τοῦτο δ' ἑορτάζοντι γενέθλιον ἡριγέρειαν
 ἑῶρον ὁ Νειλαιεὺς πέμπει ἀοιδόπολος.

354.—ΤΟΥ ΑΥΤΟΥ

Ὅν πόλεμος δεδιὼς οὐκ ὤλεσε, νῦν ὑπὸ νόσου
 θλίβομαι, ἐν δ' ἰδίῳ τήκομ' ὅλος πολέμῳ.
 ἀλλὰ διὰ στέρνων ἴθι φάσγαρον· ὥς γὰρ ἄριστεὺς
 θνήξομ' ἀπωσάμενος καὶ νόσον ὥς πόλεμον.

355.—ΤΟΥ ΑΥΤΟΥ

Οὐράνιον μίσημα γενεθλιακαῖσιν ἐν ὧραις
 τοῦτ' ἀπὸ Νειλογενοῦς ἔέξο Λεωγίδεω,
 Ποππαία, Διὸς εἶνι, Σεβαστιάς· εἶαδε γάρ σοι
 ἑῶρα τὰ καὶ λίκτρων ἄξια καὶ σοφίης.

356.—ΤΟΥ ΑΥΤΟΥ

Οτρυνμεν ἐξ ἑτέρης πόρα πίδακος, ὥστ' ἀρύσασθαι
 ξυῖον μονοσπόλου γράμμα Λεωγίδεω·
 ὅστιχα γὰρ ψιφουσιν ἰσάζεται. ἀλλὰ σὺ, Μῶμε,
 ἔξιθι, κεῖς ἑτέρους ὀξὺν ὀδόντα βάλε.

357.—ΑΔΕΣΠΟΤΟΝ

Τέσσαρες εἰσιν ἀγῶνες ἀν' Ἑλλάδα, τέσσαρες ἱροί,
 οἱ ἑνὸς μὲν θνητῶν, οἱ ἑνὸς δ' ἀθανάτων·
 Ζηρός, Λητοῖδαι, Παλαίμορος, Ἀρχεμόροιο.
 ἄθλα δὲ τῶν, κότινος, μῆλα, σέλινα, πίτυς.

Turned into Latin by Ausonius, *Eclog.* vii. 20.

¹ i.e. Nero.

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firmity of friendship. The Egyptian poet sends thee this gift to-day when thou dost celebrate thy natal morn.

354.—BY THE SAME

I, whom war dreaded and slew not, am now afflicted by disease, and waste away by intestine warfare. Pierce my heart then, sword, for I will die like a valiant soldier, beating off disease even as I did war.

355.—BY THE SAME

POPPAEA AUGUSTA, spouse of Zeus,¹ receive from the Egyptian Leonidas this map of the heavens on thy natal day; for thou takest pleasure in gifts worthy of thy alliance and thy learning.

356.—BY THE SAME

WE open another fountain of drink to quaff from it verses of a form hitherto strange to Leonidas. The letters of the couplets give equal numbers. But away with thee, Momus, and set thy sharp teeth in others.

357.—ANONYMOUS

THERE are four games in Greece, two sacred to mortals and two to immortals: to Zeus, Apollo, Palaemon, and Archemorus, and their prizes are wild-olive, apples, celery, and pine-branches.²

² The games are the Olympian, Pythian, Isthmian, and Nemean ones. The crown of pine was the Isthmian pine, the celery the Nemean. The Pythian apples (instead of laurel) are mentioned by other late writers.

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358.—ΑΔΗΛΟΝ

Εἴ με Πλάτων οὐ γράψε, ὅσω ἐγένοντο Πλάτωνες.
 Σωκρατικῶν δάριων ἄνθεα πάντα φέρω·
 ἀλλὰ νόθον μ' ἐτέλεσσε Παναίτιος. ὥς ῥ' ἐτέλεσσε
 καὶ ψυχὴν θνητὴν, καμὲ νόθον τελέσει.

359.—ΠΟΣΕΙΔΩΝΙΟΥ, οἱ δὲ ΠΛΑΤΩΝΟΣ ΤΟΥ ΚΩΜΙΚΟΥ

Ποίην τις βιότοις τάμην τρίβον; εἰν ἀγορῇ μὲν
 κίκα καὶ χαλεπαὶ πρήξεις· εἰν δὲ δόμοις
 φροντίδες· εἰν δ' ἀγροῖς καμιάτων ἄλις· εἰν δὲ θαλάσῃ
 τάρβος· ἐπὶ ξείνης δ', ἦν μὲν ἔχης τι, δῖος·
 ἦν δ' ἀπορίης, ἀνηρόν, ἔχεις γάμον; οὐκ ἀμέριμνος 5
 ἔσσεαι· οὐ γαμέεις· ξῆς ἔτ' ἐρημώτερος·
 τέκνα πόνοι, πῆρωςις ἄπαις βίος· αἱ νεότητες
 ἄφρονες, αἱ πόλιαί δ' ἔμπαλιν ἀδρανές,
 ἦν ἄρα τοῖν δισσοῖν ἐνὸς αἵρεσις, ἢ τὸ γενέσθαι
 μηδ' ἂν ποτ', ἢ τὸ θανεῖν αὐτίκα τικτόμενον. 10

See John B. Bousquet, reprinted in Wellesley's *Anthologia Polyglotta*, p. 133.

360.—ΜΗΤΡΟΔΩΡΟΥ

Παρτὼν βιότοις τάμοις τρίβον· εἰν ἀγορῇ μὲν
 κίκα καὶ πινυταὶ πρήξεις· εἰν δὲ δόμοις
 ἀμπαυμ'· εἰν δ' ἀγροῖς Φύσιος χάρις· εἰν δὲ θαλάσῃ
 κέρδος· ἐπὶ ξείνης, ἦν μὲν ἔχης τι, κλέος·
 ἦν δ' ἀπορίης, μόνος αἰῶας, ἔχεις γάμον; αἶκος
 ἄριστος
 ἔσσεται· οὐ γαμέεις· ξῆς ἔτ' ἐλαφρότερος. 5

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358.—ANONYMOUS

On Plato's "Phaedo"

IF Plato did not write me there were two Platos, for I have all the flowers of the Socratic dialogues. But Panaetius made me out to be spurious. He who made the soul out to be mortal will make me spurious too.¹

359.—POSIDIPPUS OR PLATO, THE
COMIC POET

WHAT path of life should one pursue? In the market-place are broils and business difficulties, and at home are anxieties; in the country there is too much labour, and at sea there is fear. In a foreign land there is apprehension if you possess anything, and if you are ill off, life is a burden. You are married? You won't be without cares. You are unmarried? You live a still more lonely life. Children are a trouble, and a childless life is a crippled one. Youth is foolish, and old age again is feeble. There is then, it seems, a choice between two things, either not to be born or to die at once on being born.

360.—METRODORUS

PURSE every path of life. In the market place are honours and prudent dealings, at home rest; in the country the charm of nature, and at sea profit; in a foreign country, if you have any possessions, there is fame, and if you are in want no one knows it but yourself. Are you married? Your house will be the best of houses. Do you remain unmarried? Your life is

¹ We have Cicero's testimony that Panaetius did not accept the doctrine of the *Phaedo*. He does not, however, say that he pronounced it spurious.

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τέκνα πόθος, ἄφρορτις ἥπαις βίος· αἱ νεότητες
 ῥωμαλῖαι, πολυαῖ δ' ἑμπαλιν εὐσεβέες.
 οὐκ ἄρα τῶν λισσῶν ἐνὸς αἵρεσις, ἥ τὸ γενέσθαι
 μηδέποτ', ἥ τὸ θανεῖν· πάντα γὰρ ἐσθλὰ βίῳ. 10

361.—ΛΕΟΝΤΟΣ ΦΙΛΟΣΟΦΟΥ

Μῆτερ ἐμὴ δύσμητερ, ἀπηρία θυμὸν ἔχουσα,
 λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὕταπεν ἀνὴρ
 νύκτα εἰς ὀφθαλμῶν, ὅτε θ' εὐδῶσι βροτοὶ ἄλλοι.
 γυμνὸς ἄτερ κόρινθος τε καὶ ἀσπίδος, οὐδ' ἔχον ἔγχος.
 πᾶν δ' ἐπέθερμαινέθη ξίφος αἵματι· αὐτὰρ ὅπειτα 5
 οἰζὼν τε προέηκεν ἀπ' ἡμῶν τε λιαρὸν τε.

362.—ΑΔΕΣΠΟΤΟΝ

Ἰμρῶις Ἀλφειέ, Διὸς στεφανηφόρον ὕδωρ,
 ὃς διὰ Πισαίῳ πεδίων κεκοιμημένος ἔρπεις,
 ἡσύχιος τὸ πρῶτον, ἐπὶν δ' ἐς πόντον ἵκηται,
 ὄξεις ἀμειβόμενοι πρῶτον ὑπὸ κύμα θαλάσσης,
 κυμῶν αἰτωκέλειθος ἔδω ὀχετηγὰς ἐρώτων. 5
 ἐς Σικελίην Ἀράλῃσιν ἐπείγεται ἑγρὸς ἀκούτης,
 ἥ δ' αὖ σε κεκμηῶτα καὶ ἀσθμαίνοντα λαβούσα,
 φύκος ἀποσμήξασα καὶ ἄνθη πικρὰ θαλάσσης,
 χεῖλα μὲν στοματίεσσι συνήρρωσεν· οἶα δὲ κύμῳ
 κυμῶν ἀμφιχυθεῖσα περίπλοκον ἥδ' ἐσμῶ 10
 κείμενη ἐν κόλποισιν Ὀλυμπίων εὐρασεν ὕδωρ. . . .
 καὶ φασὶν ῥαδάμιγγι λιβὴς κατεκίρματο πηγῇ.
 οὐδ' Ἐσσυκασίης ἐστὶ σὺν μάλα ἱμῶς εὐνῆς.

1 The wild-olive tree which furnished the crowns for the Olympic festival.

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yet lighter. Children are darlings; a childless life is free from care. Youth is strong, and old age again is pious. Therefore there is no choice between two things, either not to be born or to die; for all in life is excellent.

361.—LEO THE PHILOSOPHER

(*A Homeric Cento*)

My cruel-hearted mother, an evil mother to me—it pains me much, the wound that a mortal man inflicted on me in the dark night when other mortals sleep—naked, without a helmet and shield, nor had he a spear—and all his sword was bathed in hot blood—but afterwards he sent forth a gentle and harmless gale.

362.—ANONYMOUS

DELIGHTFUL Alpheus, stream that nourishest the crowns of Zeus,¹ winding with thy muddy water through the plain of Pisa, tranquil at first, but when thou reachest the sea plunging eagerly under the waves of the vast main, now made a bridegroom conducting the current of his love in a self-made channel, thou dost hie to Sicilian Arethusa to be her watery bed-fellow. Then she, taking thee to her tired and panting, wipes off the weed and the bitter flowers of the sea, and joining her lips to thine, clasping like a bride thy Olympian stream in the sweet bonds of her embrace, lulls thee to sleep lying in her bosom. . . . and² thy limpid fount was defiled by showers of blood, and no longer was thy heart filled with desire for thy Syracusan love, but thou didst

² There are evidently some lines missing. The remainder refers to some barbarian invasion of the Peloponnese.

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πορφυρέη δ' ἀνέκοπτες ὕδωρ πεπιεσμένον αἰδοῖ,
 φειδόμενος καὶ πόδιτον ὁμοῦ καὶ λέκτρα μῆναι. 15
 πολλὰκι δ' εὐναίων ὁάρων βεβηγμένος ὁρμή,
 αὐτὴν ἐς φιλότητα χυτὴς ἀλόχοιο περήσας.
 ἐστήκεις ἄχραντον ὁρῶν Ἀρβανύσιον ὕδωρ
 ἢ αἰ σε παπταίνουσα Πελωριῶδος κατὰ πέτρης
 εἰκρυνσι κυρταῖοντα, κατοικτεῖρονσα καὶ αὐτὴ 20
 εὐνιδὴς Ἀρήθοντα φίλους ἀρεκόπτετο μαζους,
 καὶ ὁρόσος οἷα ῥόδοισιν ἐτήκετο· μυρομένη δὲ
 Πισαίῳ ποταμῷ Σικελίῃ προσεμύρετο πηγῇ.
 οὐδὲ Δίῃσιν ἔλαθεν πανόρατα Φωκίως ἀνὴρ
 Ἑλλάδος ἀμύων ἀγαμὼν σταχιν, ᾧ ἐπιπολλὰι 25
 ἡρώων ἀλοχοί, μινυῖονα τέκτα τεκοῦσαι
 μαψιδίως ὠδῖνας ἀρεκλαύσαντο γυναῖκες.

363.—ΜΕΛΑΕΛΓΡΟΥ

Χείματος ἡνεμόντης ἀπ' αἰθέρος σίχρονέοιο,
 πορφυρέῃ μελῶσσε φερταῖθ' ἑλκός ὥρη,
 τραία δὲ κυνέη χλοερὴν ἐστεψατο ποίην,
 καὶ φυτόν τε θηλὴν τε γένος ἐκομήσσε πετῆλοισ.
 αἱ δ' ἀπαλὴν πινούσας ἀεζιφύτου ὁράσαν Ἥοις 5
 λειμῶνες γελῶσιν, ἀναιγρόμενοι ῥόδοιο.
 χαίρει καὶ στυγερῇ νομεὺς ἐν ὄρεσσι λιγυαίνων,
 καὶ παλαιῇ ἐρίφωις ἐπιτέρπεται αἰπόλος αἰγῶν.
 ἦδη δὲ πλώουσιν ἐπ' εὐρεῖα κύματα ναῦται
 πνοῇ ἀπ' ἡμῶντος Ζεφύρου λίνα κολπώσαντος. 10
 ἦδη δ' εὐάζουσιν φερεπταφύλλῳ Διονυσῶν,
 ἀνθεὶ βοτρυάεντ' ἀνέχμενοι τρίχα κισσοῦ.
 ἔργα δὲ τεχνήντι βόηγενέσσει μελίσσαις
 καλὰ μέλαι, καὶ σιωβλῶ ἐφήμεναι ἐργάζονται
 λευκὰ πολυτρήτωσιν ὑόρματα καλλὰ κηροῦ. 15

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hold back thy waters, repressed by blushing shame, saving from pollution the sea and thy bridal bed; yet, often compelled by thy longing for nuptial intercourse, wouldst thou pass the sea to thy beloved liquid bride and stand gazing at the stainless water of Arethusa. And the lovely Arethusa, looking on thee surging with tears from the Pelorian rock,¹ would pity thee and beat her breasts, and melt like the dew on roses, the Sicilian fount responding to the lament of the river of Pisa. But he did not escape the eye of all-seeing Justice, that man of blood who mowed down the unwedded harvest of Greece, whereat many wives of the heroes wept for the short-lived children to bear whom they had suffered in vain.

363.—MELEAGER

WINDY winter has left the skies, and the purple season of flowery spring smiles. The dark earth garlands herself in green herbage, and the plants bursting into leaf wave their new-born tresses. The meadows, drinking the nourishing dew of dawn, laugh as the roses open. The shepherd on the hills delights to play shrilly on the pipes, and the goatherd joys in his white kids. Already the mariners sail over the broad billows, their sails bellied by the kindly Zephyr. Already, crowning their heads with the bloom of berried ivy, men cry *evoe!* to Dionysus the giver of the grape. The bees that the bull's carcase generates² bethink them of their artful labours, and seated on the hive they build the fresh white loveliness of their many-celled comb. The races of birds sing

¹ The N. E. cape of Sicily.

² *cp.* Vergil, *Georg.* iv. 555.

GREEK ANTHOLOGY

πάντη δ' ὀρείδων γενεὴ λιγύφωνον αἰεῖει,
 ἀλκυόνας περὶ κύμα, χελιδόνας ἀμφὶ μέλαθρα,
 κύκνος ἐπ' ἄχθαισιν ποταμοῦ, καὶ ὑπ' ἄλσος ἀηδῶν.
 εἰ δὲ φυτῶν χαίρουσι κόμαι, καὶ γαῖα τέθηλεν,
 συρίζει δὲ ροεὺς, καὶ τέρπεται εὐκόρα μῆλα, 20
 καὶ ναῦται πλώουσι, Διώνυσος δὲ χορεύει,
 καὶ μέλπει πετεινά, καὶ ὠαῖουσι μέλισσαι,
 πῶς οὐ χρὴ καὶ ἀοιδὸν ἐν εἵαρι καλὸν ἀΐσαι:

364.—ΝΕΣΤΟΡΟΣ ΛΑΡΑΝΔΕΩΣ

Στείσατέ μοι, Μοῦσαι, λιγυρὴν εὐτερπέα φωνήν,
 ἧδὼν ἀπὸ στομάτων Ἑλικωνίδος ὀμβρον ἀοιδῆς.
 ὅσποι γὰρ προχέουσιν ἀοιδουτόκου πόμα πηγῆς,
 ὑμετέρων ἐπέων λιγυρῇ τέρπονται ἀοιδῇ.

365.—ΙΟΥΑΙΑΝΟΥ ΚΑΙΣΑΡΟΣ

Ἄλλοθεν ἄρῳ δονάκων φύσιν. ἦπαν δ' ἐπ' ἄλλης
 χαλκείης ταχα μῦλλον ἀνέβλᾶστησαν ἀριούρης,
 ἄγριοι, οἷδ' ἀνέμουσιν ὑφ' ἡμετέρης ἐονέονταν
 ἀλλ' ἀπὸ ταυρείης προθορῶν σπηλυγγῆς ἀήτης 5
 εἶρθεν ἐν τρήτων καλὰμων ἵπο ῥίζαν ὀδεύει
 καὶ τις ἀνὴρ ἀγέρωχος ἔχων βοῇ δάκτυλα χειρῶν,
 ἴσταται ἀμφοφόρον κανόνας συμφραδμόνας αὐλών
 αἱ δ' ἀπαλὰν σφαιρώντες ἀποθλίβουσιν ἀοιδῇ.

366.—ΑΔΗΛΟΝ

Ἀποφθέγματα τῶν ἐπὶ σοφῶν

Ἐπὶ τὰ σοφῶν ἐρέω κατ' ἔπος πόλιν, οὔνομα, φωνήν.
 Μοῖρος μὲν Κλεόβουλός ὁ Διώνυσος εἶπε ἀριστον

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loud everywhere: the kingfishers by the waves, the swallows round the house, the swan by the river's brink, the nightingale in the grove. If the foliage of plants rejoices, and the earth flourishes, and the shepherd pipes, and the fleecy flocks disport themselves, and sailors sail, and Dionysus dances, and the birds sing, and the bees bring forth, how should a singer too not sing beautifully in the spring?

364.—NESTOR OF LARANDA

Pour for me, Muses, a draught of clear delightful song, the rain of Heliconian melody sweetened by your lips. For all for whom is shed the drink of the fountain that gives birth to poets delight in the clear song of your verses.¹

365.—THE EMPEROR JULIAN

On an Organ

I SEE a new kind of reeds. Are they, perchance, the wild product of some strange brazen soil? They are not even moved by our winds, but from a cave of bull's hide issues a blast and passes into these hollow reeds at their root. And a valiant man with swift fingers stands touching the notes which play in concert with the pipes, and they, gently leaping, press the music out of the pipes.

366.—ANONYMOUS

Sayings of the Seven Sages

I WILL tell you in verse the cities, names, and sayings of the seven sages. Cleobulus of Lindus said that measure was best; Chilon in hollow Lacedaemon

¹ Evidently a fragment.

GREEK ANTHOLOGY

Χίλων δ' ἐν κοίλῃ Λακεδαιμονίῃ, Γυνῶθι σεαυτὸν.
 ὃς δὲ Κόμινθον ἔταίε Χόλουν κρατέειν Περίανθον.
 Πιπτακός, Οὐδ' ἐν ἄγαν, ὅς ἐν γένος ἐκ Μυτιλή-
 νης. 5

Τέρμα δ' ὁρᾶν βιότατο, Σόλων ἱερῆς ἐν Ἀθήναις.
 Τους πλέονας κακίους δὲ Βίης ἀπέφηνε Πριανεύς.
 Ἐγγύην φεύγειν ἐξ θαλῆς Μελίσιος ἠῦδα.

367. — ΛΟΥΚΙΑΝΟΥ ΣΑΜΟΣΑΤΕΩΣ

Τὸν πατρικὸν πλοῦτον εἰς οὐ θήρῳ ὁ Μενίππου
 αἰσχροῦς εἰς ἀκρατεῖς ἐξέχειν ἐσπάρας
 ἀλλὰ μιν Εὐκτῆμων, πατρικὸς φίλος, ὥς ἐνόησεν
 ἤδη καρφαλέῃ τειρόμενον πενίῃ,
 καὶ μιν ἐακρυχέων ἀνέλαμβάνει, καὶ πόσιν αὐτῶν 5
 θῆκε θυγατρὸς ἑῆς, πολλὰ' ἐπὶ μείλια ζους.
 αὐτὰρ ἐπεὶ θήρῳα περὶ φρένας ἤλυθε πλοῦτος,
 αὐτίκα ταῖς αὐταῖς ἐτρίβητ' ἐν ἀσπασαῖς.
 γαστρί' χαριζόμενος πᾶσαν χάριν οὐ κατὰ κόσμον,
 τῇ θ' ὑπὸ τῇ μιᾷ γαστέρῃ μαρτυροῦν. 10
 οὕτως μὲν θήρῳα τὸ δευτέρον ἀμφεκάλυψεν
 οὐλομένης πενίης κύμα παλιρρόθιοι.
 Εὐκτῆμων δ' ἐακρυσε τὸ δεύτερον, εὐκέτι κεύθον,
 ἀλλὰ θυγατρὸς ἑῆς πρῶτὰ τε καὶ θαλαμῶν.
 ἔγνω δ' ὥς οἷα ἔστι κακῶς κοχρημένον ἀνδρῶν 15
 τοῖς ἰδίοις εἶναι πιστὸν ἐν ἀλλοτρίοις.

368. — ΙΟΥΑΙΑΝΟΥ ΒΑΣΙΛΕΩΣ

Τίς πόθεν εἰς Διόνυσον; μὰ γὰρ τὸν ἀληθῆ Βάκχον,
 οὐ σ' ἐπιγινώσκω τὸν Διὸς οἶδα μόνον.
 κῆτος ἐκταρ βέωδες σὺ δὲ τρέφον. ἢ μὰ σε Κελτοὶ
 τῇ πενίῃ βλοσυρῶν τεύξαν ἀπ' ἀσπαχόων.

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said "Know thyself;" and Periander, who dwelt in Corinth, "Master anger;" Pittacus, who was from Mytilene, said "Naught in excess;" and Solon, in holy Athens, "Look at the end of life"; Bias of Priene declared that most men are evil, and Thales of Miletus said "Shun suretyship."

367.—LUCIAN

THERO, the son of Menippus, in his youth wasted his inheritance shamefully on prodigal outlay; but Euctemon, his father's friend, when he saw that he was already pressed by parching poverty, strove with tears to cheer him, and gave him his daughter to wife with a large dowry. But when wealth got the better of Thero's wits, he began to live again in the same extravagance, satisfying disgracefully every lust of his vile belly and the parts beneath it. Thus the returning wave of baneful poverty buried Thero the second time, and Euctemon wept a second time, not for Thero, but for his daughter's dowry and bed, and learnt that a man who has made ill use of his own substance will not make honest use of another's.

368. THE EMPEROR JULIAN

On Beer

Who and whence art thou, Dionysus? For, by the true Bacchus, I know thee not: I know only the son of Zeus. He smells of nectar, but thou of billy-goat. Did the Celts for lack of grapes make

τῷ σε χρὴ καλέειν Δημήτριον, οὐ Διόνυσον, 5
 πυρογενῇ μάλλον καὶ Βρόμον, οὐ Βρόμιον.

369.—ΚΤΡΙΛΔΟΥ

Πάγκαλόν ἐστ' ἐπίγραμμα τὸ δίστιχον· ἦν δὲ παρέλθῃς
 τοὺς τρεῖς, ῥαψφδεῖς, κοῦκ ἐπίγραμμα λέγεις.

370.—ΤΙΒΕΡΙΟΥ ΤΙΛΛΟΥΣΤΡΙΟΥ

Οὐ κύνες, οὐ στάλικές με κατήνυσαν, οὐχὶ κυνηγοὶ
 ἰορκάδα· τὸν δ' ἀπὸ γῆς εἰν ἀλὶ πλῆστα μόρον.
 ἔξ ὕλης πόντῳ γὰρ ἐνέδραμον· εἴτ' αὖ με πλεκταὶ
 ἔλξαν ἐπ' αἰγματοῦς δικτυβόλων παγίδες.
 ἤλιπον ἢ χέρσαιο μάτην φυγὰς· οὐδ' ἀδίκως με 5
 εἶλε σαγηνευτὴς τὰμὰ λιποῦσαν ὄρη.
 ὥποσ' ἄγρης, ἀλιῶς, ἔτ' ἄστοχον οἴσσετε χεῖρα,
 χέρσῳ καὶ πελάγει κοινὰ πλέκοντες ὕφη.

371.—ΑΔΗΛΟΝ

Δέκτιον ἐκθρόσκειντα παλὺ πλοκοῦ ἄρτι λαγῶν
 σέυε κύων θερμῶς ἔχρεσιν ὠκυπόδην,
 τρηχύν δ' ἐκρεύσας ταχινῶς πάγον, ἐς βαθὺ πόντον
 ἤλατ' ἀλυσκάζων κῶμα παρακτίδιον.
 ἀνάλιος τὸν δ' αἶψα κύων βρυχηδὸν ὀδοῦσιν 5
 μάρψε· κιστὴν τλήμων ἦν ἄρ' ὀφειλόμενος.

¹ "Bromus" is the Greek for oats: Bromius is a common title of Dionysus. Derived probably from "bromus" = oat.

THE DECLAMATORY EPIGRAMS

thee out of corn? Then thou shouldst be called Demetrius, not Dionysus, being born of corn, rather than of the fire, and Bromus¹ rather than Bromius.

369.—CYRILLUS

AN epigram of two lines has every merit, and if you exceed three lines it is rhapsody, not epigram.

370.—TIBERIUS ILLUSTRIS

I AM a fawn slain by no dogs, or stake-nets, or huntsmen, but in the sea I suffered the fate that threatened me on land. For I rushed into the sea from the wood, and then the netted snare of the fishermen dragged me up on the beach. I was wrong in flying, and all in vain, from the shore, and deservedly was taken by the fisherman after I had deserted my hills. Never again, fishermen, shall your hands be unsuccessful, since you now knit webs that serve both for sea and land.

371.—ANONYMOUS

(*cp. No. 17 ff.*)

A HOUND was pressing hotly on a swift-footed hare that had just freed itself from the toils of the net. The hare, rapidly turning away from the rough hill, leapt, to avoid the dog's jaws, into the deep water near the shore, where a sea-dog with one snap caught it at once in his teeth. The poor hare was evidently destined to be dog's meat.

In *πύρογενῆ*, "wheat-born," there is a play on *πυρογενῆ*, "fire-born."

GREEK ANTHOLOGY

372.—ΑΔΗΛΟΝ

Λεπτοὺς ὑψηλαμένα ῥαδιμοῖς ὑπὸ πτεσσὺν ἀράχτα
 τέττιγα σκολιαῖς ἐνέστον εἶχε πάγαις.
 ἀλλ' οὐ μὰν λεπταῖσιν ἐπαιάξοντα πυδίστραις
 τὸν φιλαοιδὸν ἰδὼν πάῃα παρετρόχασα·
 λίσας δ' ἐκ βροχιῶων ἀπεκοίφισα, καὶ τόδ' ἔλεξα· 5
 “Σώζου μουσεῖφ φθεγγόμενος κελάδφ.”

373.—ΑΔΗΛΟΝ

Τίπτει με τὸν φιλήρημον ἀναιδέϊ ποιμένες ἄγρη
 τέττιγα ὀροσερῶν ἔλκετ' ἀπ' ἀκρεμόνων,
 τὴν Νυμφῶν παροῶτιν ἀηδόνα, κῆρυγι μέσσω
 οἴησι καὶ σκιεραῖς ξουθὰ λαλῶντα νύπαις·
 ἡμίθε καὶ κίχλην καὶ κόσσυφον, ἡμίθε τόσσους 5
 ψᾶρας, ἀρουραῖης ἄρπαγας εὐπορίης·
 καρπῶν ἀηλητήρας ἔλκιν θέμισ· ὀλλυτ' ἐκείτους·
 φυλλων καὶ χλοερῆς τίς φθόγος ἐστὶ ἑρόσται;

374.—ΑΔΗΛΟΝ

Ἄλισταυ Καθάρην με παρερχομένοισιν ὀδίταις
 πηγὴν ἀμβλύζει γαιτονέουσα νύπη·
 πάντῃ δ' ἐν πλατανοῖσι καὶ ἡμεροβλητέσι εἰάφραις
 ἑσπερμαι, σκιερὴν ψυχρομένη κλισίῃν·
 ταῦνεκα μὴ με θέρεις παραμείλει· εἴψας ἄλαλκων 5
 ἄμπαυσον παρ' ἐμοὶ καὶ κόπον ἡσυχίῃ.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 136.

375.—ΑΔΗΛΟΝ

Τίς ποί' ἀκηδέστων οἰνοτρόφον ἡμφακα Βάκχου
 ἀνὴρ ἀμπελῶνον κλήματος ἐξέταμεν.

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372.—ANONYMOUS

THE spider, that had woven her fine web with her slender feet, had caught a cicada in her crooked meshes. But when I saw the little songster lamenting in the fine toils I did not pass hastily by, but freeing him from the nooses, I comforted him and said: "Be saved, thou who callest with the musical voice."

373.—ANONYMOUS

WHY, shepherds, in wanton sport, do you pull from the dewy branches me, the cicada, the lover of the wilds, the roadside nightingale of the Muses, who at midday chatter shrilly on the hills and in the shady copses? Look at the thrushes and blackbirds! Look at all the starlings, pilferers of the country's wealth! It is lawful to catch the despoilers of the crops. Slay them. Do you grudge me my leaves and fresh dew?

374.—ANONYMOUS

FROM the neighbouring grove I, ever-flowing Pure Fount, gush forth for passing travellers. On all sides, well canopied by planes and softly blooming laurels, I offer a cool resting-place under the shade. Therefore pass me not by in summer. Dispel thy thirst and rest thee, too, from toil in peace beside me.

375.—ANONYMOUS

WHAT man thus carelessly plucked from the vine-branch the unripe grapes of Bacchus that nurse the

χείλεα εἰ στυφθεῖς ἀπό μιν βάλεν, ὥς ἂν ὀδίταις
 εἴη ρισσομένοις ἡμιᾶντες σκύβαλον;
 εἴη οἱ Διόνυσος ἀνάρσιος, οἷα Λυκούργος
 ὅττι ἄμιν αὐξομένην ἔσχεσεν εὐφροσύνην.
 τοῦδε γὰρ ἂν τάχα τις διὰ πώματος ἢ πρὸς αἰεὶ
 ἦλυθεν, ἢ γοεροῦ κάδεος ἔσχε λῦπην.

5

376.—ΑΔΗΛΟΝ

Υἵπτε με τὴν ἀνέμοισιν ἀλώσιμον, ἦλὰ τέκτον,
 τήνδε πίπνυ τεύχεις νῆα θαλασσοπύρον,
 οὐδ' οἶωνόν ἔδεισας; ὅ τοι Βαρέης μ' ἐδίωξεν
 ἐν χθονί· πῶς ἀνέμους φεύξομαι ἐν πελάγει;

377.—ΠΑΛΛΑΔΑ

Τάρταλος οὐδὲν ἔτρωγε· τιρασσομένων γὰρ ὑπερθεῖν
 καρπὸς ὑπὲρ κεφαλῆς αὐτὸν ἔφενγε φυτῶν,
 καὶ διὰ τοῦτο τροφῆς κεχωρημένος ἦττον ἐδίψα·
 εἰ εἰ καὶ ἔτρωγεν σὺκα πεπαινόμενα,
 καὶ βραβύλους καὶ μῆλα, τί τηλίκον ἀνέγναι νεκροῖς ὃ
 εἶψος ἀπὸ χλωρῶν γίνεται ἀπροδρύνων;
 ἡμῖς δ' ἐσθλίσμεν κεκλημένοι ἄλμυρά πάντα,
 χέρισι, καὶ τυροῖς, χηνῶς ἀλίστα λίπη,
 ὄργια καὶ μῶσχα· μίαν δ' ἐπιπίνομεν αὐτοῖς.
 πασχομεν οὐκοῦν σιῶ, Τάρταλε, πινοῦμεν.

10

378.—ΤΟΥ ΑΥΤΟΥ

Ἀνδροφῶν σαθρὸν παρὰ τοιχείῳ ὑπεφωρτί
 πυκτὸς ἐπιστήναι φασὶ Σαραπιν ἄνακτι,
 καὶ χορημοῦσθαι· “Κατακείμενος οὕτως, ἀνίστω,
 καὶ κρημῶ μεταβας, ὦ τίλλας, ἀλλαχόθι.”

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wine, and when his lips were drawn up by the taste threw them away, half-chewed refuse for travellers to tread on? May Dionysus be his foe, because, like Lycurgus, he quenched good cheer in its growth. Haply by that drink had some man been moved to song, or found relief from plaintive grief.

376.—ANONYMOUS

WHY, foolish carpenter, dost thou make of me, the pine-tree that am the victim of the winds, a ship to travel over the seas, and darest not the omen? Boreas persecuted me on land; so how shall I escape the winds at sea?

377.—PALLADAS

TANTALUS ate nothing, for the fruit of the trees that tossed over his head ever eluded him, and owing to this, being in want of food, he was less thirsty; but suppose he had eaten ripe figs, and plums, and apples, do dead men get so very thirsty from eating fresh fruit? But we guests eat all sorts of salted dishes, quails and cheese and goose's fat, poultry and veal, and on the top of all drink only one glass. So we are worse off than you, Tantalus.

378.—BY THE SAME

THEY say that Sarapis appeared in a dream by night to a murderer who was sleeping under a decayed wall, and thus spoke as in an oracle: "Arise, thou who liest here, and seek, poor wretch, another sleeping place." The man awoke and departed, and

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ὅς ἐε διυπνισθείς μετέβη. το δὲ σαθρὸν ἐκείνο 5
 τειχίον ἐξαίφνης εὐθὺς ἔκειτο χαμαί.
 σῶστρον δ' ἔωθεν ἔθνε θεοῖς χαίρων ὁ κακοῦργος,
 ἦρ' εἶσθαι νομίσας τὸν θεὸν ἀνδροφόνους.
 ἀλλ' ὁ Σάραπις ἔχρησε πάλιν, διὰ νυκτὸς ἐπιστάς· 10
 "Κήδεσθαί με δοκεῖς, ἄθλιε, τῶν ἀδίκων;
 εἰ μὴ νῦν σε μεθῆκα θαιεῖν, θάνατον μὲν ἄλυτον
 τῶν ἔθνηες, σταυρῶ δ' ἴσθι φυλαττόμενος."

379.—ΤΟΥ ΑΥΤΟΥ

Φασὶ παροιμιακῶς· "Κἄν ὅς δάκοι ἄνδρα ποτηρᾶν"
 ἀλλὰ τοῦτο οὐχ οὕτω φημὶ πρῶσθήκε λέγειν·
 ἀλλὰ "Δάκοι κἄν ὅς ἀγαθοὺς καὶ ἀπρὺγμονας ἄνδρας,
 τὸν δὲ κακὸν δεδιώς δῆξεται οὐτὲ δράκων."

380.—ΑΔΗΛΟΝ

Εἰ κύκνω εἴνεται κόρυμβος παραπληστόν αἶσιν,
 πολυφών ἔ' ἐρίσαι σκώπες ἀηδοῖσιν.
 εἰ κύκνω τέτιγος ὀρεῖ λεγυρώτερος εἶναι,
 ἴσα ποεῖν καὶ ἐγὼ Παλλαδίφ εἴταμαι.

381.—ΟΜΗΡΟΚΕΝΤΡΩΝ

Εἰς Λεάνδρον καὶ Ἥρῳ

Ἄκτῃ ἐπὶ προῦχούσῃ, ἐπὶ πλατεῖ Ἑλλησπόντῳ,
 παρθένος αἰετοῖη ὑπερώϊον εἰσταγαῖα
 πύργῳ ἐφειστήκει γυνώσκει τε μυρμημένη τε·
 χρύσεων λύχνον ἔχουσα, φάος περικαλλές ἐποίει,
 κείνον ἀσμένῃ τῶν καμμορῶν, εἰ ποθεν ἔλθοι 5
 νηχόμενος—καὶ λαῖτμα τάχισθ' ὕλῃς ἐκπεράσκει

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immediately the rotten wall fell to the ground. The evil-doer rejoiced, and in the morning sacrificed to the gods in thanks for his escape, thinking that Sarapis is pleased with murderers. But Sarapis appeared to him again at night, and prophesied thus to him: "Wretch, dost thou think that I protect criminals? If I did not let thee be killed now, it is that thou now hast escaped a painless death; but know that thou art reserved for the cross."

379.—BY THE SAME

THE proverb says, "Even a pig would bite a bad man;" but I say that we should not say that, but "Even a pig would bite simple unmeddlesome men, but even a snake would be afraid to bite a bad man."

380.—ANONYMOUS

IF a lark can sing like a swan and if owls dare compete with nightingales, if a cuckoo asserts he is more sweet-voiced than a cicada, then I too can equal Palladius.

381.—A HOMERIC CENTO

On Hero and Leander

ON a projecting shore on the broad Hellespont a modest maiden, having mounted to an upper chamber, stood in the tower lamenting and wailing. Holding a golden lamp she gave beautiful light, brooding on that unhappy man, would he come or not swimming.—And he swiftly passed across the depth of the sea.

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νύκτα δ' ἄμβροσίην, ὅτε θ' εὐδουσι βροτοὶ ἄλλοι·
 ῥόχθει γὰρ μέγα κῆμα ποτὶ ξερὸν ἠπείροιο.
 ὅσσαι γὰρ νύκτες τε καὶ ἡμέραι ἐκγεγιάσι,
 παρθένος ἠθεὸς τ' ὁαρίζετον ἀλλήλοισιν,
 εἰς εὐνὴν φοιτῶντε, φίλους λήθοντε τοκῆας,
 οἱ Σηστῶν καὶ Ἄβυδον ἔχον καὶ ἔϊαν Ἀρίσβην.

10

382.—ΟΜΗΡΟΚΕΝΤΡΩΝ

Ὁ πρῶτος Ἠχοῦς ἀκούσας

ὦ φίλοι, ἦρως Δαναοί, θεράποντες Ἄρῃος,
 ψεύσομαι, ἢ ἔτιμον ἐρίῳ; κέλεται δέ με θυμός.
 ἀγροῦ ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ ποφύκει,
 ναίει ἐν πλόκαμος ἑαινὴ θεὸς αὐδήσσει,
 ἢ θεός, ἢ ἐγγυῆ· τοὶ δὲ φθέγγοντο καλεῖντες.
 εἰ δὲ φθεγγαμένου τον ἢ αὐτὸ ἴσαντος ἀκούσῃ,
 αὖτις ἀριζήλους εἰρημένα μυθολογεῖται.
 ἀλλὰ τίη τοι ταῦτα διεξέρχασθαι ἐκκυστά;
 τὴν δ' οἷτ' ἀθρήσαι εὐναμ' ἀντίον, ὥτε νοῆσαι,
 ὅππῃδ' ἂν κ' εἰρησθῇ ἔπος, τοίῳν κ' ἐπακούσῃς.

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383.—ΜΙΝΕΣ ΑΙΤΤΙΤΙΩΝ

Πρῶτος Θωβὸς ἐδαῖν ἀρεπάρην ἐπὶ βότρυς ἐγείρειν.
 ἰχθυόβλοισι Φαωφὶ φορεῖ πυρδομήιον ἄγρην.
 Πλημῖδων φαίνονταν Ἀθὺρ τεκμαίρεται ὥρην.
 Χοιτὰ κ' σπειρομένην σταχθῶν ἀέκκυσι γαίθλην.
 Τυβί δὲ πορφυρέων βαιδληφόρων εἶμα τιταίνει.
 σημαίνει πλωτήρησι Μοχείρ πλόον ἀμφιπολεύειν.
 Ἄρῃος ὅπλα φέρειν Φαμενῶθ δείκνυσι μαχηταῖς.
 εἰρημῶν Φαρμουθὶ ῥόδων πρωταγγέλως ἴσσι·

5

THE DECLAMATORY EPIGRAMS

through the ambrosial night when other mortals sleep, for a great wave surged towards the dry land of the continent. For as many days and nights as pass, the young man and maiden converse with each other, going to bed together without the knowledge of their dear parents, who inhabit Sestos, and Abydos, and divine Arisbe.

382.—ANOTHER

On the Theme "He who first heard Echo"

FRIENDS, Danaan heroes, servants of Ares, shall I lie or speak the truth, as my heart bids me? At the utmost border of the land where the tall trees grow lives a fair-haired dreadful goddess gifted with speech, either a goddess or a woman, and they called aloud on her. If she hear one call or speak, she excellently repeats what was spoken. But why narrate all this to thee in detail? Only I cannot look on her face or perceive her. Whatever kind of word thou speakest the like shalt thou hear.

383.—THE EGYPTIAN MONTHS

FIRST Thoth learnt to uplift the hook to prune the grapes; Phaophi brings to fishermen a catch of every variety; Athyr indicates the date of the appearance of the Pleiads; Choiae shows the birth of the sown crops; Tybi displays the purple robe;¹ Mecheir bids sailors prepare for a voyage; Phameneth trains warriors in the use of arms; Pharmouthi is the first

¹ *i.e.* the consuls are then elected.

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λίμα δ' αὐανθέντα Παχίων ἐρεπάρησι φυλάσσει·
 εὐκάρπου δὲ Παῦνι προάγγελός ἐστιν ὀπώρας· 10
 καὶ σταφυλὴν κατέχων εὐαμπελός ἐστιν Ἐπηφί·
 καὶ Μεσορὶ Νείλοιο φέρει φυσίζουσι ὕδωρ.

384.—ΜΗΝΕΣ ΡΩΜΑΙΩΝ

Ἐξ ἐμίθεν Λυκάβαντος ὑπερλόιο θύρετρα,
 Λύσανίης· θ'·¹ ὕψος δέρκεται Ἥλιος.
 αὐτὰρ ἐγὼ θαμνῆσι γύνῃν τιφάδεσσι διαίνω,
 τεύχων εἰαρινῆς ἔγκλον ἀγλαίης.
 ἀρχετ' Ἄρης ἀπ' ἐμῶ, καὶ ἄνθεα καὶ γλάγος ἡδὺν· 5
 ἴση δ' εἰκοστῇ ἡματι νύξ τελέθει.
 ἐπύνοι τῆμόσδε φυτοῦκαφος, ἔρπει τάμνων,
 ῥίζη ἐπ' ἀγροτέρῃ ἡμερον ἀκρεμόνα,
 οἶγεται ἄρτι θάλασσα· ἐφοπλίζοιτε δὲ νῆας·
 ὄριον ἀκλύστων ἐκτὸς ἄγειν λιμένων· 10
 μεσσήτιος ῥόδου ἀμὶ καὶ ἀργεντοῖο κρίνοισι,
 καὶ ξανθῆς κοράσου βρίθομαι ἀκρεμώσιν.
 Καρκίνου Ἥλιος μεταίσσεται· ἀστάχνας δὲ
 καρφαλέους κείρει γαιοπύρος ἐρεπαιή.
 κρίνω ἐγὼ Δηῶ καὶ ἀχυρμιάς· ἐν δὲ Λέοντι 15
 ἀπρεκέα τελέθει χεῦματα Χημάδων.
 βράθω ἐγὼ σταφυλῇ, βράθω δ' ἐπὶ πάσῃ ὀπώρῃ·
 αἰθις δ' ἰσοπαλὴς γίγεται ἡματι νύξ.
 τίς δὲ κ' ἐμῶ πάλαι γλυκερώτερος, ὅς μιν χεῖνω,
 ληνῶν ἔπει κατὰ γῶ Βασχον ἀπ' οἶνοπέσου; 20
 εἰ τοι Ἀθηναίης πέλει ἔρπια, ὄριον ἦδη
 καρπὸν ἀποθλίβειν, μνήστιν ἔχειν καμιάτων.
 παύσασθαι γοῖον κέλομαι· γλαγῶντι γὰρ ἦση
 ἀπὲρματι βεργιδανὴ πηγυλὶς ἀντίσσει.

¹ I insert θ'.

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herald of the roses of spring : Pachon keeps for the sickle the ripened corn : Payni is the herald of fruitful autumn : Epephi, who blesses the vine, holds a bunch of grapes ; and Messori brings the vivifying water of Nile.

381.—THE ROMAN MONTHS

January : From me opens the door of the solar year and the sun looks on the supreme magistrates of Italy.¹ *February* : I wet the land with thick snowflakes, making it pregnant with the splendour of spring. *March* : Mars begins from me, and flowers and sweet milk, and on my twentieth day night and day are equal. *April* : Let the gardener now cut shoots and graft tame branches on wild stems. *May* : Now the sea is open : equip the ships ; it is time to sail them out of the untroubled harbours. *June* : I am half way between the rose and white lily, and I am heavy with branches of yellow cherries. *July* : The Sun crosses Cancer, and the husbandman with his sickle cuts the ripe ears. *August* : I separate the corn from the straw, and in Leo the fountains of the Naiads are at their purest. *September* : I am heavy with grapes and all kinds of fruit, and again night and day become equal. *October* : Who can be sweeter than me, who pour forth wine when I bring Bacchus from the vineyard to the press ? *November* : If thou hast Pallas' olive-trees it is time to press the fruit and remember thee of labour. *December* : I bid thee cease from ploughing the fallow land, for the frosts will injure the milky seeds.

¹ The consuls.

385.—ΣΤΕΦΑΝΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Ἀκρόστιχα εἰς τὴν Ἰλιάδα κατὰ ῥαψωδίαν

Ἄλφα λιτὰς Χρύσου, λαιμὸν στρατοῦ, ἔχθος ἀνάκτων,
 Βῆτα δ' ὄνειρον ἔχει, ἀγορὴν, καὶ νῆας ἀριθμεῖ.
 Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἷοις μόθος ἐστὶν ἀκοίταις.
 Δέλτα θεῶν ἀγορὴ, ὅρκων χύσις, ἄρεος ἀρχή.
 Εὔ, βαλλει Κυθέρειαν Ἀρηά τε Τυδέος υἱός. 5
 Ζήτα δ' ἄρ' Ἀνδρομάχης καὶ Ἑκτορός ἐστ' ὁαριστής.
 Ἡτα δ', Αἴας πολέμιζε μόνῳ μόνος Ἑκτορι δίῳ.
 Θῆτα, θεῶν ἀγορὴ, Τρώων κράτος, Ἑκτορος εὖχος.
 Ἰξασίη δ' Ἀχιλλῆος ἀπειθέος ἐστὶν Ἰώτα.
 Κάππα δ' ἄρ' ἀμφοτέρων σκοπιαζέμεν ἦλυθον
 ἄνδρες. 10

Λάμβδα δ', ἀριστῆας Δαναῶν βάλλον Ἑκτορος ἄνδρες.
 Μῦ Τρώων παλάμῃσι κατήριπε τεῖχος Ἀχαιῶν.
 Νῦ ἄε, Ποσειδάων Δαναοῖς κράτος ὥπασε λάθρῃ.
 Ξί, Κρονίδην λεχέσσει σὺν ὕπνῳ τ' ἠπαφεν Ἥρῃ.
 Οὔ, Κρονίδης κεχόλωτο Ποσειδάωνι καὶ Ἥρῃ. 15
 Πί, Πάτροκλον ἐπιφινεν ἀρήιον Ἑκτορος αἰχμῇ.
 Ρῶ, Δαναοὶ Τρώας τε νέκυν πέρι χεῖρας ἔμισγον.
 Σίγμα, Θέτις Ἀχιλλῇ παρ' Ἠφαιστου φέρειν ὅπλα.
 Ταῦ δ', ἀπέληγε χόλοιο, καὶ ἔκθορε δίος Ἀχιλλεύς.
 Ὑ, μακάρων ἔρις ὤρτο, φέρει δ' ἐπὶ κάρτος
 Ἀχαιοῖς. 20

Φί, κρατερῶς κατὰ χεῖματ' ἔδαμνατο Τρώας Ἀχιλλεύς.

Χί δ' ἄρα, τρὶς περὶ τεῖχος ἄγων κτάνεν Ἑκτορ'
 Ἀχιλλεύς.

Ψί, Δαναοῖσιν ἀγῶνα εἰδὼς ἐτέλεσσεν Ἀχιλλεύς.

Ω, Πριάμῳ νέκυν νῆα λαβὼν γέρα δῶκεν Ἀχιλλεύς.

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385.—STEPHANUS THE GRAMMARIAN

Contents of the Books of the "Iliad"

ALPHA contains the prayers of Chryses, the plague in the army and the quarrel of the kings. Beta has the dream and the Council, and numbers the ships. Gamma is the single combat for Helen between her husbands. Delta the Council of the gods, the breaking of the oaths, and beginning of the fight. In Epsilon the son of Tydeus wounds Cytherea and Ares. Zeta is the converse between Hector and Andromache. In Eta Ajax fights in single combat with divine Hector. Theta is the Council of the gods, the Trojans' victory, and Hector's boast. Iota is the embassy to stubborn Achilles. In Kappa men go out from both sides to reconnoitre. In Lambda Hector's men wound the chiefs of the Greeks. In My the Achaeans' wall falls by the hands of the Trojans. In Ny Poseidon secretly gives victory to the Greeks. In Xi Hera befools Zeus by love and sleep. In Omicron Zeus is enraged with Poseidon and Hera. In Pi the spear of Hector slays warlike Patroclus. In Ro the Greeks and Trojans are engaged round the corpse. In Sigma Thetis brings arms to Achilles from Hephaestus. In Tau divine Achilles leaves off his wrath and dashes forth. In Ypsilon there is strife among the gods, but it brings victory to the Greeks. In Phi Achilles subdues the Trojans at the river by his might. In Chi Achilles slays Hector after chasing him thrice round the wall. In Psi Achilles celebrates the games he gives the Greeks. In Omega Achilles accepts presents and gives up to Priam his son's body.

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386.—ΑΔΗΛΟΝ

Ἄ Κυπρίε, πρῶτα γυμνὰν σ' ἐβέβασεν Ἰούσα·
 "Φεῦ, φεῦ, πῶς σταγόνων ἐκτοθεν Οὐρανίων,
 ξαλασπας ὠδῖνα θαλάσσης, ὁ θρῆσις ἄλλαν
 Νεῖλος ἀπὸ γλυκερῶν Κυπρίν ἀνῆκε βυθῶν;"

387.—ΑΔΡΙΑΝΟΥ ΚΑΙΣΑΡΟΣ, οἱ δὲ ΓΕΡΜΑ- ΝΙΚΟΥ

Ἐκτορ, Ἀρήϊον αἶμα, κατὰ χθονὸς εἴ που ἀκούεις.
 χαῖρε, καὶ ἄμπνευσον βαιὼν ὑπὲρ πατρίδος.
 Ἰλίου οἴκεῖται κλεινὴ πόλις, ἄνδρας ἔχουσα
 σοῦ μὲν ἀφαιρσιτέρους, ἀλλ' ἔτ' ἀρήϊφλους.
 Μυρμιδόνες δ' ἀπόλοντο. παρίστασο, καὶ λέγ'
 Ἀχιλλεῖ
 Θεσσαλίην κτεῖσθαι πᾶσαν ὑπ' Αἰνιδάεις.

5

388, 389

Πρὸς ταῦτα ἐπεγράφε στρατιωτῆς φασὶ δε Τραϊανῶι ἄναι.
 Θάραυναν· σὺ γὰρ ἐμῶς κόρυθος δειύσσοις μέτωπον.
 Εἴτα τοῦ Βασιλέως ἐπαινεταῖος, καὶ γραψαῖτος "Δηλοῦ
 μοι τίς εἶ," ἀντέγραφεν·

Εἰμὶ μὲν εὐθώρητος Ἐρναλίου πολυερματῆς·
 εἰμὶ δὲ καὶ θερμάπων Ἐλικομήου Ἀπόλλωνος,
 αὐτοῖς ἐν πρῶτοις λελεμέος Ἀσπιεινῶταις.

390.—ΜΕΝΕΚΡΑΤΟΥΣ ΣΜΙΤΡΝΑΙΟΥ

Παισὶν ἐπὶ πρῶτοις ἤδη τρίτον ἐν πυρὶ μήτηρ
 θέσσα, καὶ ἀπλήστῳ εἰμίονι μεμφομένη.

1 For the birth of Aphiros from the blood of Uranus see Hesiod, *Theog.* 188 ff.

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386.—ANONYMOUS

CYPRIS, of late, on seeing thee naked, exclaimed :
“ Oh ! Oh ! look how impudent Nile, envying the
sea’s parentage, has, without the blood of Uranus,¹
sent up another Cypris from his sweet depths.”

387.—THE EMPEROR HADRIAN, OR, AS OTHERS STATE, GERMANICUS

HECTOR of the race of Ares, if thou hearest where’er
thou art under ground, hail ! and stay a little thy
sighs for thy country. Ilion is inhabited, and is a
famous city containing men inferior to thee, but still
lovers of war, while the Myrmidons have perished.
Stand by his side and tell Achilles that all Thessaly
is subject to the sons of Aeneas.²

388, 389

Under the above a soldier (some say Trajan) wrote :
“ They are bold, for they look not on the face of my
helmet.”³ *When the Emperor praised this and wrote*
“ Reveal who you are,” he replied : I am a soldier
of cuirassed Mars and also a servant of Heliconian
Apollo, chosen among the first men-at-arms.

390.—MENEKRATES OF SMYRNA

A MOTHER who had laid on the pyre her third
child after losing the others too, reviling insatiate

¹ Troy was restored by Julius and Augustus.

³ *Il.* xvi. 70. Achilles is the speaker.

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τέτρατον ἄλγος ἔτικτε, καὶ οὐκ ἀνέμεινεν ἀδήλους
ἐλπίδας, ἐν δὲ πυρὶ ζῶν ἔθηκε βρέφος,
“Οὐ θρέψω” λέξασα· “τί γὰρ πλέον; Ἰίδι μαστοὶ ὃ
κάμνετε· κερδήσω πένθος ἀμοχθότερον.”

391.—ΔΙΟΤΙΜΟΥ

Τὰν ἦβαν ἐς ἄεθλα πάλας ἤσκησε κραταιᾶς
ἄδε Ποσειδῶνος καὶ Διὸς ἁ γενεαί.
κεῖται δέ σφιν ἀγῶν οὐ χάλκεος ἀμφὶ λέβητος,
ἀλλ' ὅστις ζῶν οἴσεται ἢ θάνατον.
Ἄρταίου τὸ πτώμα· πρέπει δ' Ἡρακλέα νικᾶν 5
τὸν Διός. Ἀργείων ἁ πάλα, οὐ Λιβύων.

392.—ΑΔΗΛΟΝ

Εἴ τις ἀπάγξασθαι μὲν ὀκνεῖ, θανάτου δ' ἐπιθυμεῖ,
ἔξ Ἰερᾶς Πόλεως ψυχρὸν ὕδωρ πίετω.

393.—ΠΑΛΛΑΔΑ

Οὐδέ τις καὶ καθαρὸς καὶ μείλιχος ἦλθεν ἄρχων
ἐν γὰρ ἐνὸς ἐοικέι δόγματος ἀντίπαλον·
τὸ γλυκὲ τοῦ κλέπτοντος, ὑπερφιάλου δὲ τὸ ἀγνόν.
ὄργανα τῆς ἀρχῆς ταῦτα ἐν' ἐστὶ πάθη.

394.—ΤΟΥ ΑΥΤΟΥ

Χρυσέ, πάτερ κολάων, ὀδύνης καὶ φροντίδος νιέ,
καὶ τὸ ἔχειν σε, φόβος· καὶ μὴ ἔχειν σ', ὀδύνη.

395.—ΤΟΥ ΑΥΤΟΥ

“Ὡς οὐδέ τι γλύκιον ἦς πατρίδος,” εἶπεν Ὀδυσσεύς·
ἐν γὰρ τοῖς Κίρκης ἔκχυτον οὐκ ἔφαγεν.

THE DECLAMATORY EPIGRAMS

Death, on giving birth to a fourth sorrow would not wait, nourishing uncertain hope, but threw the child alive in the fire. "I will not rear it," she said. "What profits it? My paps, ye toil for Hades. I shall gain mourning with less trouble."

391.—DIOTIMUS

THIS son of Poseidon and the son of Zeus trained their youthful limbs for stubborn wrestling bouts. The contest is no brazen one for a caldron, but for which shall gain death or life. Antaeus has got the fall, and it was fit that Heracles, the son of Zeus, should win. Wrestling is Argive, not Libyan.¹

392.—ANONYMOUS

IF anyone is afraid of hanging himself, but wants to die, let him drink cold water from Hierapolis.

393.—PALLADAS

No magistrate ever came here who was both clean-handed and mild; for the one principle seems antagonistic to the other. Mildness is a virtue of the thief, and purity a virtue of the proud. These qualities are the two instruments of government.

394.—BY THE SAME

GOLD, father of flatterers, son of pain and care, it is fear to have thee and pain not to have thee.

395.—BY THE SAME

ODYSSEUS said "nothing is sweeter than a man's fatherland,"² for in Circe's isle he never ate cheese-

¹ Antaeus was Libyan.

² *Odys.* i. 34.

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οὐ μόνον εἰ καὶ καπνὸν ἀποθρόσκοντ' ἐνόησεν,
εἶπεν ἄν οἰμώξειν καὶ δέκα Πηλεόπαις.

396.—ΠΑΤΛΟΥ ΣΙΑΕΝΤΙΑΡΙΟΥ

Ὁρθριος εὐπλέκτοιο λίου ιεφοιτοῖα κολπῷ
ἔρπυσσε σὺν κίχλῃ κέσσυφος ἡνιβόας.
καὶ τὰν μὲν πανάφυκτος ἔλε βρόχος· ὠκὺ δ' ἀπέπτα
ἔξ ὀρνιθοπέδας ὥδεος ἐρημοφίλας.
ἦ τάχα πον τριμάκαιρα φιλαγρέτις ὄρνιν ἀοιδὸν
Ἄρτεμις εὐμόλπῳ λῦσεν ἄρακτι Λυρῆς.

397.—ΠΑΛΛΑΔΑ

Φαίηρ Λικωρ ποτὲ δῆριν ὑπαντιώσασα δὲ μήτηρ
εἶπε, κατὰ στέρυον ἄορ ἀνασχομένη·
“Ζῶων μιν σέο μητρί ἐιαμπερὲς αἰσχρὸς ἀνάπτεις,
καὶ κρατερῆς Σπάρτης πάτρια θεσμὰ λύεις·
ἦν εὖ θάμης παλάμῃσιν ἐμοῖς, μήτηρ μιν ἀκούσω
δυσσημος, ἀλλ' ἐν ἐμῇ πατρὶσι σωζομένη.”

398.—ΙΟΥΛΙΑΝΟΥ ΛΗΘΥΙΑΤΩΝ ΛΗΥΤΗΤΙΟΥ

Ὀλέας ἰδὼρ προφυγούσα πολυφλοίσβοιο θαλάσσης
ἐν χθονὸς ἀγκούταις ὤλετο μητριάσιν.
Ἰσταμίνην γὰρ πυρσὸς ἐπέφλεγε· καιομένη δὲ
εὐσημείων ὑδάτων συμμαχίην ἔκαλει.

399.—ΛΔΗΛΟΝ

Ἡέλιον νέεσθαι τοὺς νέος ἡδὺ φαείνων,
αἶεν ἀπαστραπτῶν βροτοφεγγεῖα πάντοφον αἴγλην,
ἡδύφαι, χαρίεσσαν, ἀπαστραπτουσαν ἀλύπως.

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cake. If he had seen even the smoke curling up from that,¹ he would have sent ten Penelopes to the deuce.

396.—PAULUS SILENTIARIUS

(*cp. No. 343*)

ONE morning a sweet-voiced blackbird, together with a field-fare, fell into the cloud-like bag of the well-knit net. The field-fare was caught in the noose from which there is no escape, but the songster of the wilderness flew swiftly away from the trap. It would seem that blessed Artemis, the huntress, released the singing-bird for the sake of the sweet-voiced lord of the lyre.

397.—PALLADAS

A SPARTAN once was flying from the battle, and his mother, uplifting a sword to smite his breast, exclaimed: "If thou livest, thou dost fix on thy mother eternal disgrace, and dost violate the inherited laws of mighty Sparta. But if thou dost perish by my hand, they will call me an unlucky mother, but saved from disgrace together with my country."

398.—JULIAN, PREFECT OF EGYPT

A SHIP that had escaped the waters of the boisterous sea, perished in the arms of its mother the earth. For fire consumed it where it lay motionless, and as it burnt it called for the aid of its foe the water.

399.—ANONYMOUS

THY mind, by its sweet light, conquered the sun, ever flashing forth soft brilliance of wisdom to illuminate mortals, a pleasant and painless splendour.

¹ *cp. Odys. i. 58.*

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400.—ΠΑΛΛΑΔΑ

Ὅταν βλέπω σε, προσκυνῶ, καὶ τοὺς λόγους,
τῆς παρθένου τὸν οἶκον ἀστρῶν βλέπων
εἰς οὐρανὸν γάρ ἐστι σοῦ τὰ πρᾶγματα.
Ὑπατία σεμνή, τῶν λόγων εὐμορφία,
ἄχραντον ἄστρον τῆς σοφῆς παιδεύσεως.

5

401.—ΤΟΥ ΑΥΤΟΥ

Ἢ φύσις ἐξεύρε, φιλῆς θεσμούς ἀγαπῶσα,
τῶν ἀποδημούντων ὄργανα στυγνῆς,
τῶν κάλαμον, χάρτην, τὸ μέλαν, τὰ χαράγματα χειρὸς,
σύμβολα τῆς ψυχῆς τηλόθεν ἀχτυμένης.

402.—ΑΔΗΛΟΝ

Τῷ τασὶς βράβαντι πόση σπάνις ἔπλετο τύμβου.

403.—ΜΑΚΚΙΟΥ

Αὐτὸς ἀναξ ἔμβαται βοῶ πηδῆματι, ληροῦ
λακτιστῆς, ἔργον δ' ἡγέο νυκτερίου,
λεῖκωσαι πόδα γαῖρον, ἐπίρρωσαι δὲ χορείην
λάτριν, ὑπὲρ κοιφῶν ζωσάμενος γονάτων
εὐχλωσσον δ' ὀχέτευσ κενοῖς, μακαρ, ἐς πιθεῶνας
οἶνον ἐπὶ ψαιστοῖς καὶ λιαίῃ χιτᾶρ.

5

404.—ΑΝΤΙΦΙΛΟΥ

Ἄ καλὸν αὐτοπύνητον ἐν αἰθέρι μένμα μελισσῶν,
καπλάστοι χειρῶν αὐτοπαγῆς θαλάμῃ,

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400.—PALLADAS

REVERED Hypatia,¹ ornament of learning, stainless star of wise teaching, when I see thee and thy discourse I worship thee, looking on the starry house of the Virgin; for thy business is in heaven.

401.—BY THE SAME

NATURE, loving the duties of friendship, invented instruments by which absent friends can converse, pens, paper, ink, handwriting, tokens of the heart that mourns afar off.

402.—ANONYMOUS

On Pompey the Great

Is what sore need of a tomb stood he who possessed abundant temples!

403.—MACCIUS

To Dionysus

ENTER the vat thyself, my lord, and tread leaping swiftly; lead the labour of the night. Make naked thy proud feet, and give strength to the dance thy servant, girt up above thy active knees, and guide, O blessed one, the sweet-voiced wine into the empty casks. So shalt thou receive cakes and a shaggy goat.

404.—ANTIPHILUS

Ah! lovely is the liquor of the bees, self-wrought in the ether, and the cells self-moulded and not

¹ The celebrated heroine of Kingsley's novel. Palladas compares her to the constellation Virgo.

GREEK ANTHOLOGY

προίκιος αἰθρώπων βιότῳ χάρις, οὐχὶ μακέλλας,
 οὐ βόός, οὐ γαμψῶν ἐευρημένα ἑρεπάντων,
 γαυλοῦ ἐε σμικροῖο, τόθι γλυκὲν ἔνμα μέλισσα 5
 πηγάζει σκήνευς δαψιλὲς ἐξ ὀλίγου.
 χαίρουτ' εὐαγέες, καὶ ἐν ἄνθεσι ποιμαίνεσθε,
 αἰθερίου πτηναὶ ῥέτατος ἀργατίδος.

405.—ΔΙΟΔΩΡΟΥ

Ἀδρήσταιά σε εἶα, καὶ ἰχθαίη σε φυλάσσοι
 παρθένος, ἥ πολλοὺς ψευσαμένη, Νέμεσις.
 εἰσία σὸν τε φύης ἐρατὸν τύπον, ἥδ' ἑ σά, κοῦρη,
 ἔημα, θεσπεσίης καὶ μένος ἡγορήης,
 καὶ σοφίην, καὶ μῆτιν ἐπίφρονα, τοιάδε τέκνα, 5
 Δροῦσε, πέλειν μακάρων πενθόμεθ' ἀθανάτων.

406.—ΑΝΤΙΦΟΝΟΥ ΚΑΡΤΣΣΤΙΟΥ

Ἀργυρή κρημὶς με, τὸν οὐκέτι μακρὰ βοῶντα
 βάτραχον, οἰκηαῖς ἑσχατὶ ὑπὸ σταγῶσιν
 κείμεν δ' ἐν Νύμφαις, κύναις φίλος, οὐδὲ Λυαίῳ
 ἔχθρῳ, ἐπ' ἀμφοτέρων λουόμενος σταγῶσιν.
 ὄψ' ἔστιν εἰς Διόνυσον ἐκωμῖστα. φεῦ τίνες ὕδωρ 5
 πίουσιν, μανίην σῶφρονα ματρημένοι.

407.—ΑΝΤΙΠΑΤΡΟΥ [ΣΙΔΩΝΙΟΥ]

Δμοῖον Ἰπποκράτους ὄθονε βρέφος, ἐς πλατὺ πόρτου
 χεῖλος γειτοσύνης ἡμπύσαν ἐς καλυβὴς.

¹ Probably Diogenes the son of Gorgianus and brother of Nero.

THE DECLAMATORY EPIGRAMS

with hands; a gift unrequited to the life of men, needing no maltock, or oxen, or crooked sickle, but only a little vessel into which the bee pours forth the sweet stream in abundance from its tiny body. Hail! ye pure creatures; pasture on the flowers, ye winged makers of ethereal nectar.

405.—DIODORUS

MAY holy Adrasteia preserve thee, and Nemesis, the maiden who treadeth in our track, she who has cheated many. I fear for thy body's lovely form, O youth; for thy mental gifts and the strength of thy divine courage, for thy learning and thy prudent counsel. Such we are told, Drusus,¹ are the children of the blessed immortals.

406.—ANTIGONUS OF CARYSTUS

On a figure of a Frog placed in a Crater

I AM a frog, now no longer croaking continually, placed under the shower of wine from the silver spout.² I lie in the water, whose friend I am, but no enemy to Bacchus, and I am washed by the drops of both. Too late in life I went revelling to Dionysus. Alas for those who drink water: they are mad but with a temperate madness!³

407.—ANTIPATER OF THESSALONICA

THE slave-child of Hippocrates, having crept from the neighbouring cottage to the broad edge of the

² The spout of the silver vessel from which the wine was poured.

³ Antigonus suggests that he, too, like the frog, had learnt wisdom and become a better poet since he had become a wine-drinker.

GREEK ANTHOLOGY

πλεῖον ἔπει μαζῶν ἐπιον ποτόν. ἔρρη θαλασσα,
ἥ βρέφος ὡς μήτηρ ψεύσας δεξαμένη.

408.—ANTHIPATPOY

Εἶθε με παντοίοισιν ἐτι πλάξασθαι ἀήταις
ἢ Λητοῖ στήναι μαῖαν ἀλωομένην
οὐκ ἂν χητοςύνην τόσον ἔστερον. οἱ ἐμὲ δειλὴν,
ἄσσαις Ἑλλήνων ἱηυσὶ παραπλέομαι,
Δῆλος ἐρημική, τὸ πάλαι σέβας. ὠψέ περ Ἦρη
Λητοῦς. ἀλλ' οὐκ ἔτρη τήνδ' ἐπίθηκε ἔκκη.

409.—ΑΝΤΙΦΑΝΟΥΣ

Εἴ τινα μὴ τέρπει λωτοῦ ¹ χέλυσ,¹ ἢ γλυκὺς ἦχος
ψαλμοῦ, ἢ τριγύρον νεκταρὸς Βρώμιος,
ἢ πῦλαι, κῶραι,² στέφαναι, μύραι, λιτὰ δὲ δαιτυῶν
λαβροπόδαις τριεταῖς χερσὶ τίθῃσι τόκους,
αὐτοὺς ἐμοὶ τίθῃται ἱερὸν μῆστιν δὲ παρέρπω
νεκρῶν, ἐς ἀλλοτρίους φειδόμενον φάρμακον.

410.—ΤΟΥΤΑΛΙΟΥ ΣΑΒΙΝΟΥ

Σμύθος, ὃ παντοίως δαιτὸς λείων, οὐδὲ μνάχης
δειλῶν, ὃ καὶν θανάτου κέρδιον Ἀρξάμενος,
σημολόων Φοῖβον χυρδὴν θρίαιεν· ἢ δ' ἐπὶ πῇχυν
ἐλασημένη θηρὸς λαιμὸν ἀπεβρόχισεν,
τόξων εὐστοχίην θαυμάζομεν· ὅν δ' αὖτ' ἐχθρῶν
ἤδη καὶ κιθάρην εὐστοχον ὄπλον ἔχει.

¹ μέλος Reiske, and I render so.

² So Toup : κοῦραι MS.

THE DECLAMATORY EPIGRAMS

sea, died of drinking more than it had drunk at the breast. Out on thee, Sea, who didst receive the baby as a mother, and didst deceive it!

408.—BY THE SAME

Would I had continued to stray at the will of all the winds that blow, rather than be fixed firm to help wandering Leto in her labour: I should never have had to lament such solitude. Alas, poor me, how many Greek ships now sail past deserted Delos, once so revered! Hera has taken this late but terrible vengeance on Leto.¹

409.—ANTIPHANES

If there be one who does not take delight in the strains of the flute and the sweet sound of harp-playing, or in nectareous wine, oldest of the old, or in torches, revels, garlands, and scent, but who takes a frugal supper and stores up with greedy hands the fruits of stealthy-footed usury, to me he is dead, and I pass by the . . . corpse, who hoards for the weasands of others.

410.—TULLIUS SABINUS

A mouse once, lickerish of every kind of food and not even shy of the mouse-trap, but one who won booty even from death, gnawed through Phoebus' melodious lyre-string. The strained chord springing up to the bridge of the lyre, throttled the mouse. We wonder at the bow's good aim; but Phoebus uses his lyre, too, as a weapon wherewith to aim well at his enemies.

¹ Delos remained desert after its destruction by Mithridates' admiral. See No. 100, a reply to this epigram.

411.—ΜΑΙΚΙΟΤ

Ἥλλακτ' ἔξαπίνης Κορινθίως, οὐδ' ἔτι λιτῶ
 τέρπεται ἡμετέρῳ μουσοχαρῇ βιώτῳ·
 κούφης δ' αἰωρεῖται ἀπ' ἐλπίδος· οὐκέτι δ' ἡμῖς
 αἰ παρος, ἀλλ' ἐτέρης ἐλπίδος ἐκκρίνεται.
 εἰκωμν, ψυχὴ· πεπαλαίσμεθα, μὴδ' ἐπὶ διαζών
 εἰς ἑαυτὸν τέχνης κείμεθ' ὑπ' ἀργυρέης.

5

412.—ΦΙΛΟΔΗΜΟΤ

Ἦδη καὶ ῥόσον ἐστί, καὶ ἀκμῶζον ἐρέβινθος,
 καὶ καυλοὶ κραιμβῆς, Σωσύλε, πρωσιτόμων,
 καὶ μαίρη Ἰξάλαγρῦσα, καὶ ἀρτιπαγῆς ἀλίτυμος,
 καὶ θριδάκων οὐλῶν ἀβροφυῇ πέταλα,
 ἡμεῖς δ' οὐκ' ἀκτῆς ἐπιβαίνομεν, οὐτ' ἐν ἀπόψει
 γιγόμεθ', ὥς αἰεὶ, Σωσύλε, τὸ πρότερον;
 καὶ μὴν Ἀντιγόνης καὶ Βακχίως ἐχθρὸς ἐπαιζόν·
 εἴν' δ' αὐτοὺς θάψαι σήμερον ἐσφύρομεν.

5

413.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Ἦ τερεβινθώδης ὀλιγαμπέλως οἰά τε βαιὴ
 κησὶς, ἀλλ' ὁμαλὴ πᾶσα καὶ ἀστυφέλος·
 αἱ δ' ἀγχοῦ, μεγάλαι τε καὶ εὐρέες, ἀλλ' ἐπὶ πουλὺν
 τρηχύναι· μεγέθει τοῦτο περυσσαστεραι.
 καρποῖς, οὐκ ἀναδιδίωσιν ὀρέζομεν· οὐδὲ γὰρ αὐδαξ
 Λιγύπτου Λιβύης ψάμμου ἐπιστρέφεται.

5

414.—ΓΕΜΙΝΟΤ

Ἦ παλισυρὸς ὀρώ, τρηχὺ ξύλον, οὗτος ἐν ἔρκει
 τίς μ' ἀφορμῇ λείξει τὴν φορέμιον φύλακα;

¹ i.e. avarice.

THE DECLAMATORY EPIGRAMS

411.—MAECIUS

CORNELIUS is changed all of a sudden, and is no longer pleased with our simple literary life, but depends on light hope. We are not the same as before to him, but the hope on which he hangs is another. Let us give in, my heart; we are thrown; seek not to resist; it is a silver fall¹ that has laid us on the ground.

412.—PHILODEMUS

It is already the season of the rose, Sosylus, and of ripe chick-peas, and the first cut cabbages, and smelts, and fresh salted cheese, and the tender leaves of curly lettuces. But we do not go up to the pleasaunce or sit on the belvedere, Sosylus, as we used. Yet Antigones and Bacchius were sporting but yesterday, and to-day we carry them to their graves.

413.—ANTIPHILUS OF BYZANTIUM

THE terebinth island² has few vineyards, being small, but is all flat and not rugged. The islands near it are large and broad, but for the most part rough, and superior in this only, their size. We compete for crops, not for furlongs, just as the corn-fields of Egypt take no count of the sands of Libya.

414.—GEMINUS

I AM the rhamnus, a thorny shrub used as a fence. Who shall say I am unproductive when I protect the fruitful crops?

² One of the small islands of the Prinkipo group in the sea of Marmara.

415.—ΑΝΤΙΦΙΛΟΤ ΒΥΖΑΝΤΙΟΤ

Ἦμην καὶ προπάρουθε συνέμπορος ἀνέρι κέρδους,
 ἥνίκα δημοτέρην Κύπριν ἐναυτολόγει
 κείθεν καὶ συνέπηξεν ἐμὴν τρόπιν, ὄφρα με λεύσση
 Κύπρις, τὴν ἀπὸ γῆς εἰν ἀλὶ ρεμβομένην.
 ἔστιν ἑταίρειος μὲν ἐμοὶ στόλος, εἰσὶ δὲ λεπτὰ 5
 κάρπασα, καὶ λεπτόν φῦκος ὑπὲρ σανίδων.
 ραντίλοι, ἀλλ' ἄγε πάντες ἐμῆς ἐπιβαίνετε πρύμνης
 θαρραλούς· πολλοὺς οἶδα φέρειν ἐρέτας.

416.—ΦΙΛΙΠΠΙΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἦ ταῦς ἀπ' ἔργων Κύπριδος γομφουμένη,
 πρὸς τὸν γενναίην πόντον ἤλυθον θεῶν
 ἀνὴρ γὰρ ὧρης μ' ἑμπορος τεκτόηματο,
 καλέσας Ἑταίρην· εἰμὶ γὰρ πᾶσιν φίλη.
 ἔμελλαιε θαρρῶν μισθὸν οἷς αἰτῶ βαρύν. 5
 ἐλθόντα δέχομαι πάντα· βαστάζω ξένον
 ἀστόν τ'· ἐπὶ γαίης κῆν βυθῷ μ' ἐρέσσετε.

417.—ΑΝΤΙΠΑΤΡΟΤ

Θηρευτὴν Λάμπωνα Μίδαν κύνα δίψα κατέκτα,
 καίπερ ὑπὲρ ψυχῆς πολλὰ ποιήσασκεν.
 πρὸς γὰρ ὤρεσιν ὑπερὶ πύκτων, ἀλλὰ το γῶθις
 πίδακος ὡς τυφλῆς οἷα ἐτάχυνεν ὕδωρ·
 πίπτει δ' ἀπαυδής· ἢ δ' ἐβλύσεν. ἢ ἄρα, Νύμφαι, 5
 Λάμπωνα καταμένων μῆτιν ἔθεσθ' ἐλάφον.

¹ The word also means seaweed.

THE DECLAMATORY EPIGRAMS

415.—ANTIPHILUS OF BYZANTIUM

On a Ship built from the Profits of a Brothel

I WAS formerly, too, my master's partner in his lucrative trade, when the crew he collected consisted of public votaries of Cypris. From those profits he built my keel that Cypris might see me, a product of the land, tossing on the sea. My rig befits a lady of pleasure; I wear dainty white linen, and on my timbers lies a delicate dye.¹ Come, sailors, confidently mount on my stern. I can take any number of oarsmen.²

416.—PHILIPPUS OF THESSALONICA

On the Same

I AM a ship built from the business of Cypris, and betake me to the sea that gave birth to that goddess; for the man who made me was a merchant of beauty, and christened me Courtesan, for I am friendly to all. Board me confidently; I don't demand a heavy fare; I receive all comers. I carry both natives and foreigners; you can row me either on land or in the sea.

417.—ANTIPATER OF THESSALONICA

LAMPO, Midas' hound, died of thirst, though he toiled hard for his life. For with his paws he dug into the damp earth, but the lazy water would not hasten to gush from the hidden source. He fell exhausted, and then the spring burst forth. Is it, Nymphs, that ye were wrath with Lampo for all the deer he had killed?

² In this and the next epigram some of the phrases are equivocal, with an obscene bye-meaning.

GREEK ANTHOLOGY

418.—ΤΟΥ ΑΥΤΟΥ

Ίσχετε χεῖρα μυλαίων, ἀλετριίδες· εὐδοτε μακρά,
 κην ὀρθρον προλέγει γῆρις ἀλεκτριῶν.
 Διὸ γὰρ Νύμφαισι χερῶν ἐπεταιλατο μόχθους·
 αἱ ἐκ κατ' ἀκροτάτην ἀλλόμεναι προχτήν,
 ἄξονα λαρεύουσιν· ὃ δ' ἀκτίναςσιν ἰδικταῖς
 στροφῇ Νισυρίων κοῖλα βάρη μυλάων.
 γινόμεθ' ἀρχαίον βιώσεν πάλιν, εἰ εἶχα μόχθον
 δαίνυσθαι Διοῦς ἐργα διδασκόμεθα.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 55.

419.—ΚΡΙΝΑΓΟΡΟΥ

Κῆν μυχὸν Ἐρευνάϊον, ἥ δὲ πύματον Σολοεῖτα
 ἔλθῃ καὶ Αἰβυκῶν κρύσπεδον Ἐσπερίδων
 Καῖσαρ ὁ πωλυσιέξαστος, ἅμα κλέος ἴσται ἀκείνῳ
 πάντη. Πυρήνης ὕδατα μαρτύρια·
 οἶσι γὰρ οὐδὲ πέριξ δρυτόμοι ἀπεφαιδρύναντα.
 λουτρά καὶ ὑπεύρων ἐσσεται ἀμφοτέρων.

420.—ΑΝΤΙΠΑΤΡΟΥ

Μὴ κλαῖσιν τινε Ἐρωτα δοκεῖ, Τηλέμῃρατε, πείσεις,
 μὴδ' ὀλίγη παύσκειν ὕδατι πῦρ ἀτειές,
 χροῖός Ἐρώτος αἶψα παύσεως· ἐσθλίσθη δὲ
 οὐδὲ τότ' ἐν πολλῷ τικτόμενος πελάγει.

421.—ΑΝΤΙΠΑΤΡΟΥ ΜΑΚΕΔΟΝΟΣ

Νῆπτα ἐρημνῖαι, τριῖφρα χθονός, ὡς τελαδευώς
 ξωστήρ Αἰγαίου κύματος ἐντὸς ἔχει,

¹ The Herceynian forest was in Germany, Cape Soloeis on the west coast of Morocco.

THE DECLAMATORY EPIGRAMS

418.—BY THE SAME

On a Water-mill

CEASE from grinding, ye women who toil at the mill; sleep late, even if the crowing cocks announce the dawn. For Demeter has ordered the Nymphs to perform the work of your hands, and they, leaping down on the top of the wheel, turn its axle which, with its revolving spokes, turns the heavy concave Nisyrian mill-stones. We taste again the joys of the primitive life, learning to feast on the products of Demeter without labour.

419.—CRINAGORAS

With most august Caesar, even if he go to the depths of the Hercynian forest or to extreme Soloeis¹ and the western edge of Libya, goeth everywhere glory. The waters of the Pyrenees² testify it. They in which not even the neighbouring wood-cutters washed, shall now be baths for two continents.

420.—ANTIPATER OF THESSALONICA

THINK not, Telembrotus, to persuade love by tears, or with a little water to put out so stubborn a fire. Gold is ever the medicine of love, and not even then when he was born on the deep sea³ was he quenched.

421.—BY THE SAME

On the Cyclades

YE desert islands, crumbs of land, which the sounding cincture of the Aegean wave confines, ye have

² Probably Dax (Aquae Augustae).

³ Love is assumed to have been born from the sea like his mother.

GREEK ANTHOLOGY

Σίφρον ἐμιμήσασθε καὶ αἰχμηρὴν Φολέγανδρον,
 τλήμονες, ἀρχαίην δ' ὠλέσατ' ἀγλαίην.
 ἦ ῥ' ὑμᾶς ἐδίδαξεν ἓνα τρόπον ἢ ποτε λευκὴ
 Δήλος, ἐρημαίου θαίμοντος ἀρξαμένη.

422.—ΛΗΟΛΛΩΝΙΔΟΥ

“Πρὸς παῖδων” εἶπεν “γουνάζομαι, ἦν με θανούσαν
 στείλῃς, μὴ σπείσῃς ἐεύτερα φίλτρα γάμου.”
 εἶπεν ὁ δ' εἰς ἑτέρην ἐσπούδασεν. ἀλλὰ Φίλινα
 Διογένην λήθης τίσατο καὶ φθιμένην
 νυκτὶ γὰρ ἐν πρώτῃ θαλάμῳ σχάσσε μήνις ἄφυκτος, ὅ
 ὥς μὴ λίκτρον ἰδεῖν δεύτερον ἡέλιον.

423.—ΒΙΑΝΟΡΟΣ

Σάρδεις αἰ το πάλαι Γίγυος πόλις, αἰ τ' Ἀλυσίου
 Σάρδεις, αἰ βασιλεῖ Περτίς ἐν Ἀσιᾷδι.
 αἰ χρυσῶ το παλαιόν ἐπληθύνεσθε μέλαθρον,
 ὀλβον Πακτωλοῦ μένματι ἐξαρμεναι
 νῦν δὲ ὄλαι δυσστηνὴ ἐς ἐν κακὸν ἀρπασθεῖσαι,
 ἐς βυθὸν ἐξ ἀχανοῦς χύσματος ἥριπετε,
 Βοῦρα καὶ εἰς Ἑλίην¹ κεκλυσμέναι· αἰ δ' ἐν χίρσῳ
 Σάρδεις ἐμβιβλαῖς εἰς ἐν ἐκείσθε τέλος.

424.—ΔΟΥΡΙΔΟΣ ΕΛΛΙΤΟΥ

Ἦρμαι τοφύλαι, πέθειν ὕδατα πικρὰ πιόσθαι
 νυκτὶ σὺν ἄστρῳ· μέγ' ἵππετα κινεκλύσατε,
 αὐτὸ Λιβύης, Ἐφέσῳ δὲ τὰ μηρία κῶμα τάλαίης
 αὔλια καὶ μακάρων ἐξ ἑτέων κτέανα;

¹ καὶ ἴσ' Ἑλίην Boissonade, which I render.

THE DECLAMATORY EPIGRAMS

followed the example of Siphnus and squalid Pholegandrus, poor islands, and lost your ancient splendour. Delos, of a truth, once so brilliant, has taught you her ways, Delos who first of you all was condemned to solitude.¹

422.—APOLLONIDES

"By our children," she said, "I implore thee, if thou layest me out dead, enter not a second time into the loving bond of wedlock." She spoke, but he hastened to take another wife. Yet Philinna, even dead, punished Diogenes for forgetting her. For on the first night the wrath from which there is no escape laid their chamber in ruins, so that the sun never shone on his second marriage.

423.—BIANOR

SARDIS, once the city of Gyges and Alyattes ; Sardis, who wast for the great king a second Persia in Anatolia ; thou who didst build thee of old time a hall of golden bricks, winning wealth from the stream of Pactolus ; now, ill-fated city, enveloped all of thee in one disaster, thou hast fallen headlong into the depths, swallowed by the fathomless cavern.² Bura and Helice³ too were engulfed by the sea, but thou, Sardis, the inland city, hast met with the same end as these which rest in the deep.

424.—DURIS OF ELAEA

CLOUDS of the heavens, whence drunk ye bitter waters, and in league with unbroken night deluged all ? This is not Libya, these countless dwellings and the wealth of many prosperous years, but unhappy

¹ *cp.* No. 408. ² For this earthquake see Tac. *Ann.* ii. 47.

³ Cities on the coast of Achaea.

ποῦ δὲ σωτήρης τότε λαίμαρξ ἐτραπὼν ὄμματι
αἰατὴν Ἰαθὼν πολλὸν αἰετοτάτην,
κείνα δὲ κήμασι πάντα κυλιδομένοισιν ὁμοῖα
εἰς ἄλλα σὺν ποταμοῖς ἔδραμε ποταμίοις.

425.—ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΡΒΟΤΚΑΛΛΟΥ

"Ἄδ' ἐγὼ ἃ τλάμων ἄποδῖς πόλιν, ἄρμιγα νεκροῖς
ἐνναέταις κείμει, ἃ, παναποτμότατα.
Ἦφαιστός μ' ἔδαμασσε μετὰ κλόνον Ἰεροστυγαῖαν,
φίῳ, ἀπὸ τσασατίου κίλλας εἰμὲ κόινς.
Ἄλλὰ παλαστέχοιτες ἐμὴν ἀνασχέσατε μῶραν
ἀπείσατε Βηρυτῶ δάκρυ καταφθιμένα.

426.—ΤΟΥ ΑΥΤΟΥ

Παῦ τελέθει Κύπρις παλιόχως, ἄφρα νοήση
ἐταῖον εἰδωλὼν τὴν πρὶν εὖος Χαράτων·
τυμβὸς ἀταρχύτιον μεμπτικὸν πόλιν, ὅς ὑπὸ τέφρην
αἱ Βερόης πολλὰ κείμεθι χιλιῶδες.
ἡρόφροθ' εὖος καθιπερθε λίθου, φίλα λείψανα
φωτῶν
"Βηρυτὸς ἡσυχὴ κεῖται ὑπὲρ θαπέδων."

427.—ΤΟΥ ΑΥΤΟΥ

Ναιτίλει, μὴ στήσας ἐρόμωσ' ὀλαυίδας εἶναι εἰ
λαίφρα μὴ λυσις· χείρας ὀρεῖς λιμένα.
τυμβὸς παλὴ γραιμὴν· ἕτερον δ' εἰς ἀπειρία χῶρον
δοιπήσεις κώπη νηὸς ἐπερχομένης.
εὐεῖα Παισιδίουσι φίλων, ξένους τε θεῶσιν·
χαίρωθ' ὀλυπλιάνει, χαίρωθ' ὀλυπλιάνεις.

¹ The destruction of old Ephesus by flood took place in the reign of Lysimachus (circ. 290 B.C.).

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Ephesus.¹ Whither, then, were the eyes of the Saving deities turned? Alas for the most besung of all Ionian cities! All, like rolling waves, has been swept to sea by the floods.

425.—IOANNES BARBUCALLUS

HERE I lie, the luckless city, no longer a city, with my dead inhabitants, most ill-fated of all towns. After the Earth-shaker's shock Hephaestus consumed me. Alas, how excellent my beauty who now am dust! But as ye pass by bewail my fate, and let fall a tear for destroyed Berytus.²

426.—BY THE SAME

WHERE is Cypris, the keeper of the city, that she may see her who was once the seat of the Graces become the dwelling-place of spectres? The city is the tomb of dead men who had no funeral; under her ashes we, Beroë's many thousands, rest. Engrave on one stone above her, ye dear survivors: "Berytus the lamented lies low on the ground."

427.—BY THE SAME

STOP not thy ship's course, mariner, because of me; lower not thy sails; thou seeest the harbour dry. I am but one tomb. Let some other place that knows not mourning hear the beat of thine oars as thy ship approaches. This is Poseidon's pleasure and that of the Hospitable³ gods. Farewell seafarers, farewell wayfarers!

² Destroyed by earthquake in 554 A.D.

³ i.e. who formerly welcomed strangers.

428.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Σοί με, Θρηϊκίης σκυληφόρε, Θεσσαλονίκη
 μήτηρ ἢ πάσης πέμψε Μακεδονίης.
 αἰδῶ δ' ὑπὸ σοί δεδμημένον Ἄρεα Βεσσῶν,
 ὅσσ' ἐδάην πολέμου πάντ' ἀναλεξαίμενος.
 ἀλλὰ μοι ὡς θεὸς ἔσσο κατ' ἄλλοις, εὐχομένον εἰ
 κλύθι. τίς ἐς Μούσας οὐατος ἀσχολίη;

429.—ΚΡΙΝΑΓΟΡΟΥ

Τὸν σκοπὸν Εὐβοίης ἀλίκύμονος ἦσεν Ἀρίστω
 Ναυπλίου· ἐκ μολπῆς δ' ὁ θρασὺς ἐφλεγόμην.
 ὁ ψεύστης δ' ὑπὸ νύκτα Καφηρέης ἀπὸ πέτρης
 πυρσὸς ἐμὴν μετέβη δυσμῶρον ἐς κραδίην.

430.—ΤΟΥ ΑΥΤΟΥ

Τῆς ὁδὸς γενεὴ μὲν Ἀγαρρική, ἴεντος Ἀράξειο
 ὕδωρ πιλοφόροις πίνεται Ἀρμενίοις·
 χαίται δ', οὐ μύλοις ἄτε πον μαλακοὶ ἐπὶ μαλλοί,
 ψεῖδραι δ', ἀγροτέρων τροχύτεραι χιμάρεν.
 νηεὺς δὲ τριταεὶ ἀνὰ πᾶν ἔτος, ἐκ ἐκ γαλακτος
 θηλὴ ἀειμαστοῦ πληθεται οὐθατίον·
 βληχὴ δ' ἀσσοτάτω τεμένους μυκηματι μόσχον·
 ἀλλὰ γὰρ ἄλλοίαι πάντα φέρουσι γαίαι.

431.—ΑΔΗΛΟΝ

Εἰς κλέπτην εὐρόντα σπάθην χρυσὴν
 Καὶ χρυσῶν φίλωνα καὶ ὄητον ἄρμα φείγων.

* Fine concluded operations against the Thracians from

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428.—ANTIPATER OF THESSALONICA

(*Addressed to L. Calpurnius Piso*)

THESSALONICA, the mother of all Macedonia, sends me to thee, despoiler of Thrace. I sing thy conquest of the martial Bessi, collecting all that I learnt about the war.¹ But be thou, like a god, attentive to me, and listen to my prayers. What occupation is there which can deny an ear to the Muses?

429.—CRINAGORAS

ARISTO sung of Nauplius, the watchman of sea-beaten Euboea, and the song set me on fire, valiant as I am. The flame of that false beacon shown in the night from the rock of Caphereus caught my ill-fated heart.²

430.—BY THE SAME

THIS sheep is a native of Agarra, where the felt-capped Armenians drink the water of Araxes. Its fleece is not, like a sheep's, composed of soft wool, but thin-haired and rougher than a wild goat's. Every year it bears triplets, and the teats of its udders are always full of milk. Its bleating resembles most the lowing of a tender calf, for diverse lands bear all things different.

431.—ANONYMOUS

On a Thief who found a Gold Sword

I BOTH love gold, and I shrink from hostile Ares.

B.C. 11 to B.C. 8. Antipater sends him a poem on the war, begging him to read it.

² An imitation of Dioscorides (v. 137).

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432.—ΘΕΟΚΡΙΤΟΥ

ὦ εἴλαιε τὸ Θύροισι, τί τοι πλέον, εἰ καταταξέῃς
 δακρυοὶ ἐγγλήματος ὧπας ὀδυρόμενος;
 οἴχεται ἅ χίμαρσις, τὸ καλὸν τέκος, οἴχετ' ἐν ἰδαν
 τραχὺς γὰρ χαλαρὸς ἀμφεπίαζε λυκός·
 αἱ δὲ κύες κλαγγήνῃσι. τί τοι πλέον, αἰνέκα τῆρας
 ὅσπτιον οὐδὲ τόφρα λείπεται ἀποαχομένους;

433.—ΤΟΥ ΑΥΤΟΥ

Λῆς, ποτὶ τῶν Μοισῶν, αἰδοῦμαι αὐληῆσιν εἶναι
 ἀδύ τί μοι; κήγδ' ἀειράμενος
 ἄρξεῦμαί τι κρέκειν· ὁ δὲ βωκόλος ἐγγύθεν ἄσπε
 Δάφνης, κηροδότῃ πνεύματι μελπομένης.
 ἐγγὺς δὲ στάγτες λυσισαύχενος ἐνέσθεν ἄνθρωπον
 Πᾶνα τὸν αἰγιόβατον ὀμφακίστομον ὕπνου.

434.—ΤΟΥ ΑΥΤΟΥ

Ἄλλος ὁ Χῖος· ἐγὼ δὲ Θεόκριτος, ἐς ταῦτ' ἐγραψα.
 εἰς ἅπα τὸν πολλόν εἰμι Συρακοσίω,·
 εἰς Πραξαγόρου περικλειτῆς τε Φιλίνης·
 Μοῦσαν δ' ἀθελίω οὐ τι' ἐξελκυσάμην.

435.—ΤΟΥ ΑΥΤΟΥ

Ἀπταῖς καὶ ξείνοισιν ἴσον νέμει ἅδε τράπεζα·
 θεῖν ἀνδρῶν, ψήφω πρὸς λόγον ἐρχομένης.
 ἄλλος τις πρόφασιν λεγέτω τὰ δ' ὀθνεῖα Κίρκος
 χρήματα καὶ νεκτὸς βουχομένους ἀριθμεῖ.

¹ An orator and sophist of the fourth century B.C.

² It is, of course, the banker himself who πρὸς λόγον

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432.—THEOCRITUS

Al! poor Thyrsis, what use crying out thy two eyes? The kid is gone, the little dear; it is gone to Hades, for the cruel wolf caught it in his claws. The dogs bay, but what use is that now when it is gone, and neither bone nor dust of it left?

433.—BY THE SAME

By the Muses, wilt thou play something sweet to me on the double flute? and I will lift up my harp and begin a tune, and the herd Daphnis shall stand close by and make music with the breath of the wax-joined pipe. Standing there hard by, inside the cave shaggy with hanging greenery, let us bereave Pan the goat-mounter of sleep.

434.—BY THE SAME

Prefixed to a collection of Theocritus' works

THE Chian Theocritus¹ is another, but I, the Theocritus who wrote these poems, am one of the many Syracusans, the son of Praxagoras and noble Philinna. I admitted no verse that is other than genuine.

435.—BY THE SAME

This bank pays citizen and foreigner alike. Withdraw what you deposited, the reckoning counters meeting their liabilities.² Let others find pretexts for not paying; Caius pays money deposited with him on demand, even at night.

ἐρχεται, not his reckoning counters (or, as we should say, his books).

436.—Ἐν Συρακούσαις ἐγράφησαν

Ἀρχαῖα τῶπόλλωσι τὰναθήματα
 ὑπὴρχεν· ἡ βᾶσις δὲ τοῖς μὲν εἴκοσι,
 τοῖς δ' ἑπτὰ, τοῖς δὲ πέντε, τοῖς δὲ ἑωδὲκα,
 τοῖς δὲ εἰηκοσίοισι νεωτέρη ἢ δ' ἐνιαυτοῖς·
 τοσσόσδ' ἀριθμὸς¹ ἐξέβη μετρούμενος. . .

5

437.—ΘΕΟΚΡΙΤΟΥ

Υἱὸν τὰν λαύραν, ὅθι ταὶ δρύες, αἰπόλο, κάμψας,
 σέκινον εὐρησείς ἀρτιγλυφὲς ξόανον,
 τρισκελὲς, αὐτόφλοισον, ἀνοῖατον· ἀλλὰ φάλητι
 παιδογόνῳ δυνατὸν Κύπριδος ἔργα τελεῖν.
 ἔρκος δ' εὐαίων περιέδρομεν· αἴναον δὲ
 ῥεῖθρον ἀπὸ σπιδάδων πάντοσε τηλεθάει
 δάφναις καὶ μύρτοισι καὶ εὐώδει κυπαρίσσῳ,
 ἔνθα πέριξ κέχυται βοτρυνόπαις ἑλικί
 ἄμπελος· ἑταῖροι δὲ λέγγυφθόγχοισιν ἀοιδαῖς
 κόσσυφοὶ ἀχεῦσιν ποικιλότρουλα μέλη
 ξοιθὰ δ' ἀδοιῖδες μυρμησμάσιν ἀνταχεῦσαι
 μέλπουσι στομασιν τὰν μελιγερὰν ὄπα.
 ἔξω δὲ τηρεῖ, καὶ τῷ χαίρειτι Πριάπῳ
 εὖχον ἀποστέρεξαι τοὺς Δαφνιῆας με πόλλους,
 κενέθες ἀποσπρέξαι χίμαρον καλόν· ἦρ δ' ἀνανεύη,
 τοῖσι τεχνῶν ἐθέλω τριττὰ θύη τελέσαι·
 ῥεῖω γὰρ θαμίλαν, λάσσω τράγον, ἄρνα τὸν ἰσχω
 σακίταν· νεύοι δ' εὐμερέως ὁ θεός.

5

10

15

438.—ΦΙΛΙΠΠΟΥ

Βωλοτόρμαι μέρμηκες, ὁ γῆς στρατός, ἡμῶν ἑτερεῶν
 γενομένων μελιγερῇ σμηνόδοκον χάριτα,

¹ ἀριθμὸς Wilamowitz: γάρ τιν.

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436.—*An Inscription from Syracuse*

THE votive offerings to Apollo were old, but as for the base it is in one case twenty, in another seven, in another twelve, and in this last case two hundred years later; for so the figures work out when counted.

437.—THEOCRITUS

GOATHERD, on turning the corner of that path where the oaks are, thou shalt find a newly carved image made of a fig-bough, three forked, with the bark still on, without ears, but able with its generative phallus to do the work of Aphrodite. Round it is a most holy hedge, and a perennial stream issuing from the rocks feeds on all sides abundance of laurel, myrtle, and sweet-scented cypress, round which curl the tendrils of the vine, mother of the grape. In spring the shrill song of the blackbirds echoes here with its varied notes, and the brown nightingales pour from their throats their honeyed voice in response. Sit here and pray to kind Priapus to make me fall out of love with Daphnis, and sacrifice at once to him a fine kid. But if he grants the prayer I will offer him in return three sacrifices. I will kill him a heifer, a shaggy billy-goat, and the stalled lamb I have. May the god be benevolent and grant it.

438.—PHILIPPUS

WHEN the burrowing ants, the army of the earth, nibbled at the rustic bee-keeper's sweet dainty, the

μηρίσας ὁ πρὶς βυς, ἐς ὕδατα κρῶσσον ἐβαψεν,
 ἐνθάδε τοὺς ἀπὸ γῆς αὐτὸς ἐσκέων πελώτειν.
 οἱ δὲ νέας κάρφας ἀχυρίτιδας ἀντιφέροντες,
 αὐτοκυβερνήται πρὸς κύτος ἐτρόχασαν.
 ἦ ῥα φίλη γαστήρ καὶ βαιοτάτους ἀνέπεισεν
 ἐκ χθονος εἰς Νύμφας καινοτάτους ἐρέτας.

5

439.—ΚΡΙΝΑΓΟΡΟΥ

Βρέγμα πάλαι λαχναῖον, ἐρημαῖον τε κελυφὸς
 ὀρματός, ἀγλώσσουν ὅ' ἁρμονίῃ στόματος,
 ψυχῆς ἀσθενὲς ἔρκος, ἀτυμβεύτων θανάτιω
 λείψανον, εἰνότιον εἴκην παρερχομένων,
 κῆισον πάλιν πρέμνισιν παρ' ἀτραπὸν, ὅφρα <μαθῇ
 τις>
 ἀθρήσας, τί πλῆρον φείδομεν βιότου.

5

440.—ΜΟΣΧΟΥ ΣΤΡΑΚΟΥΣΙΟΥ

Ἔρως δραπέτης

Ἄ Κύπρις τὸν Ἔρωτα τὴν νύκτα μακρὸν ἐβώσκει
 " ἔλ τιν' αἶψ' ἐπαύεσσι πλανομένην εἶδεν Ἔρωτα,
 ὁμαποσίδος ἔρως ἔστιν ὁ μαιντὰς γέρας ἔχει.
 μισθὸς τοι τὸ φίλημα τὸ Κύπριδος· ἦν δ' ἀγάγῃς νυν,
 οὐ γομῶν το φίλημα, τὸ δ', ὃ ξείν', καὶ πλῆρον ἔχεις. 5
 ἔστι δ' ὁ παῖς περίστανος· ἐν εἰσῶσι πᾶσι μάθαις νυν.
 χρωτὰ μὲν αὐτὸ λευκὰς, πυρὶ δ' εἰσελὼν ὀρμυτὰ δ' αὐτοῦ
 ὀρμύλα καὶ φλογόεντι κακαὶ φρενὲς, αὐτὸ λαλῆμα·
 οὐ γὰρ ἴσον ἔχει καὶ φθέργεται ὥς αἶλι φωνά·
 ἦν δὲ χολῆ, εὖος ἔστιν ἀνιμῆρος· ἡπεροπευτὰς, 10
 αἶδεσ' ἀλαθεύω, δόλιον βρόφος, ἄγρια παῖσσει.
 εὐπλόκαμον τὸ κύματι· ἔχει δ' ἱταρόν το πρόσωπον.

10

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old man in anger set the jar in a dish of water, thinking that, being creatures of the land, they would not get to it. But they, setting up fresh stalks of straw against it, quickly found their way, without anyone to steer them, to the vessel. So their dear belly induced even these tiny creatures to migrate from earth to water, the very newest variety of boatmen.

439.—CRINAGORAS

On a Skull

Once: hairy crown, deserted shell of the eye, fabric of the tongueless mouth, feeble fence of the brain, relic of the unburied dead, set by the wayside to draw a tear from passers-by, thou liest there by the path near the tree-trunk, that looking on thee we may learn what profit there is in being thrifty of life.

440.—MOSCHUS

Fugitive Love

CYPRIS cried loudly her lost son Love. "If any-one hath seen Love straying in the cross-roads, he is my fugitive child, and the informer shall be rewarded. The reward is a kiss from Cypris; and if you bring him, not a mere kiss, stranger, but something besides. The boy is easily recognisable; you could tell him among twenty. His complexion is not pale, but like to fire. His eyes are piercing and aflame. Evil is his heart, but sweet his speech, for what he has in his mind he speaks not. His voice is like honey, but if he grow wrath his spirit cannot be tamed. A cozener he is, never speaking the truth; a cunning child, and the games he plays are savage. Plenty of hair on his head, and he has

μικκύλα μὲν τήνῳ τὰ χερύδρια, μακρὰ δὲ βάλλει·
 βάλλει δ' εἰς Ἀχέροντα καὶ Ἀΐδεω βασιλῆα.
 γυνὸς μὲν τό γε σῶμα, νόσος δὲ οἱ ἐμπεπύκασται· 15
 καὶ πτερόεις ὅσον ὄρνις ἐφίπταται ἄλλοτ' ἐπ' ἄλλως
 ἀνέρας ἢ δὲ γυναῖκας, ἐπὶ σπλάγχνοις δὲ κάθηται·
 τόξον ἔχει μάλα βαιῶν, ὑπὲρ τόξῳ δὲ βέλεμνον·
 τυτθὸν ἐοῖ τὸ βέλεμνον, ἐς αἰθέρά δ' ἄχρι φορέεται·
 καὶ χρύσειον περὶ νῶτα φαρέτριον· ἐνέσθι δ' ἐντὶ 20
 τοῖ πικροῖ καλαμοῖ, τοῖς πολλάκι καμὲ τιτρώσκει.
 πάντα μὲν ἄγρια, πάντα πολὺ πλεον ἂ ἐαῖς αὐτῷ
 βαιὰ λαμπρὰς ἐοῖσα, τὸν Ἄλιον αὐτὸν ἀναίθει.
 ἦν τὴν γ' ὄλης τήνον, ὀήσας ἄγε, μηδ' ἐλεήσης·
 κῆν ποτ' ἰέης κλαίοντα, φυλάσσεο μή σε πλανήσῃ· 25
 κῆν γελᾷ, τὴν γιν ἔλκε· καὶ ἦν ἐβέλῃ σε φιλάσαι,
 φεύγε· κακὸν τὸ φίλαμα, τὰ χεῖλεα φάρμακόν ἐντι.
 ἦν δὲ λέγῃ, Λάβε ταῦτα, χαρίζομαι ὅσσα μοι ὄπλα,
 μὴ τὴν θίγῃς πλάνα δῶρα· τὰ γὰρ πυρὶ πάντα βέ-
 βαπται."

441.—ΠΑΛΛΑΔΑ ΛΑΒΞΑΝΔΡΕΩΣ

Τὸν Διὸς ἐν τριόδοισιν ἐθαύμασα χάλκεον υἱά,
 τὸν πρὶν ἐν εὐχολαῖς, νῦν παραμυπτόμενον.
 ὀχθήσας δ' ἄρ' εἶπον· "Ἀλιξίκακε τρισεύληνε,
 μηδέ ποθ' ἠττηθεῖς, σήμερον ἐξετάθης."
 ἐκτὶ δὲ μαιδιῶν με θεὸς προσέειπε παραστάς· 5
 "Καιρῷ ἐουλκεῖν καὶ θεὸς ὦν ἔμαθον."

442.—ΑΓΛΩΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ
ΜΤΡΙΝΑΙΟΥ

Γριπτεῖς τις μαγέσκειν ἐπ' ἰχθύσι· τὸν δ' ἐσιδοῦσα
 εὐκλείδης κοῦρη θυμὸν ἔκαμνε πόθῳ,

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a most forward face. His hands are tiny, but they shoot far; they shoot as far as Acheron and the King of Hades. Naked is his body, but his mind is wrapped up well. Like a winged bird he flies to one man and woman after another, and perches on their vitals. He has a very small bow, and on the bow an arrow; little is his arrow, but it flies even to heaven. He bears a golden quiver on his back, and in it are the bitter shafts with which he often wounds even me. All about him is savage, all, and worst of all his torch; it is but a little brand, and sets fire to the Sun himself. If you catch him, bring him bound and have no mercy on him. If you see him crying, mind he does not take you in; and if he smiles, drag him; and if he wants to kiss you, run away, for his kiss is evil and his lips are poison. And if he says 'Take these, I give you all my weapons,' touch not the deceitful gifts, for they are all dipped in fire."

441.—PALLADAS OF ALEXANDRIA

*On a Statue of Heracles*¹

I MARVELLED seeing at the cross-roads Jove's brazen son, once constantly invoked, now cast aside, and in wrath I said: "Averter of woes, offspring of three nights, thou, who never didst suffer defeat, art to-day laid low." But at night the god stood by my bed smiling, and said: "Even though I am a god I have learnt to serve the times."

442.—AGATHIAS SCHOLASTICUS

A FISHERMAN was toiling to catch fish when a wealthy girl, seeing him, felt the pangs of love.

¹ The statue had doubtless been cast down by the Christians.

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καὶ μιν θῆκε στυγίων· ὁ δ' ἐκ βιώτῳ πειχρῶ
 ἔεξατο παντοίῃς ὄγκον ἀγρηγορίας.
 ἢ εἰ Τύχη γελῶσα παρίστατο, καὶ πασι Κίπριν, 5
 "Οὐ τοῖς οὗτος ἀγών, ἀλλ' ἐμὸς ἐστίν," ἔφη.

443.—ΠΑΥΛΟΥ ΣΙΑΕΝΤΙΑΡΙΟΥ

Μὴ ποτε κοιλήνης Παφίῃ νόον ἀντιτύπου γὰρ
 εὐθύς ἀποθρῶσκει κούφος Ἔρως κραδίης.
 οἷστρος ὀλισθήσσαν ἔχει φάσιν· ἦρ τις οἷστοῦ
 ἄκρον ἔλη φλογεροῦ, δύται ἐντὸς ὄλος.
 ἐλπίδι μὴ θέλῃς φρένα μαχλαδὲ γηιοβόρον γὰρ 5
 πῦρ ὑπεριπίζει, θυμὸν ἐφεδκομένη.

444.—ΕΡΑΤΟΣΘΕΝΟΥΣ ΣΧΟΛΑΣΤΙΚΟΥ

Καλὰ τὰ παρθενίης κειμήλια· παρθενίῃ δὲ
 τὸν βίον ὤλεσσ' ἂν πᾶσι φυλασσομένη.
 τοῦτεκεν εὐθέσμως ἄλοχον λάβε, καὶ τινα κόσμῳ
 ἔως βροτῶν ἀντὶ σέθεν· φῶγέ δὲ μαχλασύην.

445.—ΙΟΥΛΙΑΝΟΥ ΛΗΓΤΙΓΓΙΟΥ

Ἦθελε μὲν βασιλεὺς σε βασιθῶν εἰσέτι πέμπειν
 ἄσπεσι τειρομένοις ἐνομένων μερόπων.
 Τηταίε χροῖαι· σὺ δ' ἐν βιώτῳ γαλήνῃ
 πατρίδα καὶ κλήρον σὺν προβέβουλας ἔχειν,
 αὖξαι σὼν προγόνων κτήρας ἐνδίκον· ἀρχομένων γὰρ 5
 πλεόντων ὅτι ατυγχείς στυγρῶτος αἶδε Δίκη.

446.—ΤΟΥ ΑΥΤΟΥ

Ἦδὲ πᾶντ' ἀλευθὰ λαχὼν βίος· ἄσπε μίσση
 εὖχος, ἐταίρῳιαν· κρυπτὰ δόρυσιν ἄχῃ·

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She made him her husband, and he exchanged his poverty for a life boasting of every luxury. Fortune stood by smiling, and said to Cypriſ: "This is not your achievement, but mine."

443.—PAULUS SILENTIARIUS

OPEN not the recesses of thy mind to Aphrodite, for light Love at once rebounds from a heart that is hardened. The nature of passion is insinuating; if one receives the tip of the flaming arrow, the whole of it penetrates. Flatter not thy mind with lascivious hope, for it attracts the spirit and fans the consuming fire.

444.—ERATOSTHENES SCHOLASTICUS

FAM are the treasures of virginity, but if it were observed by all it would put an end to life. Therefore live in lawful wedlock, and give a mortal to the world to replace thee; but avoid lechery.

445.—JULIANUS OF EGYPT

GOLDEN Tetianus, the Emperor wished to send you again to the distressed cities which had need of you; but you preferred a peaceful life, keeping to your home and inheritance, and increasing the righteously acquired fortune of your house. For Justice, enthroned beside you, knows that you loathe to touch wealth won from those you rule.

446.—BY THE SAME

(*cp. No. 360*)

ALL the paths of life are pleasant. In the middle of the city there are fame and society; at home our

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ἀγρὸς τέρψιν ἄγει, κέρδος πλῶς, ἀλλοδαπῇ χθών
 γνώστας· ἐκ δὲ γάμων οἶκος ὁμοφρονεῖ,
 τοῖς δ' ἀγάμοις ἄφροντις αἰὲν βίος· ἔρως ἐτύχθη
 πατρὶ τέκος, φροῦδος τοῖς ἀγόνουσι φόβος·
 ἠγορήν νεότης, πολὺν φρένας οἶδεν ὀπάσσει.
 ἐνθεν θάρσος ἔχων ζῶε, φύττει γένος.

447.—ΤΟΥ ΑΥΤΟΥ

Μήτηρ υἷα λιπόντα μίχην μετὰ πότμον ἑταίρων
 ἔκτανεν, ὠδίνων μνήστιν ἀνηνιμένη.
 καὶ γὰρ γνήσιον αἷμα διακρίνει Λακεδαιμόν
 ἀλκῇ μαρμαμένων, οὐ γυνεῇ βρεφείων.

448.—ΑΛΛΟ

Ἑρώτησις Ὀμήρου

Ἄνδρες ἀπ' Ἀρκαδίας ἀλιήτορες, ἦ ῥ' ἔχομεν τι:

Ἀνταπόκρισις Ἀρκάδων

Ὅσα' ἔλομεν λιπόμεσθ', ὅσα' οὐχ ἔλομεν φερόμεσθα.

449.—ΑΛΛΟ

Τίνας ἂν εἴποι λόγους Ἑρως ἐρῶν

Τίς πυρὶ πῦρ ἐδάμασσε; τίς ἔσθλασε λαμπάδι πυρσόν;
 τίς κατ' ἐμῆς νευρῆς ἐτέρον ἐτανύσσατο νευρὴν;
 καὶ οὕς Ἑρως κατ' Ἑρωτος ἰμῶ μένει ἰσοφαρίζει.

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grievs are hidden. The country has its delights, sea-voyages give profit, and foreign countries acquaintanceships. Marriage produces domestic concord, while the unmarried life is ever free from care. A child is his father's defence, while the childless are quit of fear. It is the virtue of youth to give us courage, that of hoary hairs to give us wisdom. Therefore be of good heart, and live and produce offspring.

447.—BY THE SAME

A MOTHER, banishing the memory of her pangs, killed her son who abandoned the field after the death of his comrades. For Sparta distinguishes purity of race by warriors' bravery, not by children's birth.

448.—ANONYMOUS

Homer's Question

FISHERMEN from Arcadia, what have we?

The Answer

We left what we caught and carry what we did not catch.¹

449.—ANONYMOUS

What Love would say if he were in love

Who is this that overcame fire by fire, who quenched a torch with a torch? Who drew another bow against mine? A new Love by my might contends on equal terms with Love.

¹ *i.e.* lice.

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450.—ΦΙΛΗΜΟΝΟΣ

Εἰ ταῖς ἀληθείαισιν οἱ τεθνηκότες
αἰσθάνωνται, ἄνδρες ὥς φασὶν τινες,
ἀπηγξάμεν ἄν, ὥστ' ἰδεῖν Εὐριπίδην.

451.—ΑΔΕΣΠΟΤΟΝ

Τίνας ἂν εἴποι λόγους πρὸς Πρώκην τὴν ἀεικλήν Φιλομήλην
Σὺς με πόσις κακοεργὸς ἐνὶ σπήλινγχι βαθείῃ
μουνοῖσας βαρύποτμον, ἐμὴν ἀπέκρυσσε κορείην
στυγνὴ ἐέ μοι πόρην ἵνα πολυτλήτοισι γαμοῖσι
γλῶσσαν ἐμὴν ἐθέρισσας, καὶ ἐσβεπεν ἑλλάδα φωνήν.

452.—ΑΛΛΟ

Εἰς τὸ αὐτό

Χαῖρε, Πρώκη, παρὰ σείο καστιγνήτης Φιλομήλης,
χαίρειν εἰ πόδε γ' ἔστιν ἐμοῦ ἐέ σαι ἄλγεα θυμοῦ
πέπλος ἀπαγγέλει, τὰ μοι λυγρὸς ὥπασε Τηρεῖς,
ὅς μ' ἔρξας βαρύποτμον ἐν ἔρκουι μολονομήων,
πρώτον παρθενίης, μετέπειτα δ' ἐνὸς φωνε φωνῆς.

453.—ΜΕΛΑΓΥΡΟΤ¹

Αἶψος ὁ βοῦς ἰκέτης ἐπιθωμιος, αἰθέρι Ζεῦ,
μιμᾶται, ψυχὴν ῥυόμειος θανάτου.
ἀλλὰ μέλλας, Κρονίδη, τὸν ἀρατρία καὶ σὺ γὰρ αὐτὸς
πορθμεὺς Εὐρώπης ταῦρος, ἄναξ, ἐγένου.

¹ The meaning of this epigram is "What Melagor would say if an ox lowed when it was about to be sacrificed to Zeus." There can be little doubt that it is really by Melagor.

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450.—PHILEMON

Spoken by Philemon about Euripides

IF the dead in truth had use of their senses, as some say, I would have hanged myself to see Euripides.

451.—ANONYMOUS

What Philomela would say to her Sister Procne

THY wicked husband shut me up, ill-fated that I am, alone in a deep cave, and took my maidenhead. An abominable present he made me on this my calamitous marriage, cutting off my tongue and quenching Greek speech in me.

452.—ANONYMOUS

On the Same

THY sister Philomela, Procne, wishes thee well if this be well-wishing. Let the robe tell thee the suffering of my heart which savage Tereus inflicted on me.¹ Shutting me up, luckless maid, in the shepherd's fold, he deprived me first of virginity and next of speech.

453.—MELEAGER

ZEUS who dwellest in heaven, the ox itself, a suppliant at thy altar, lows, begging to be saved from death. Release the plougher, son of Cronos; for thou thyself, O king, didst become a bull to bear Europa across the sea.

¹ She wove a robe and told her story to her sister by the voice of the *κερκίς* or weaving-comb.

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454.—ΑΔΗΛΟΝ

Τίνας ἂν εἴποι λόγους Καλλιόπη εἰς Γεώργιον
Οὗτος ἐμὸς γερέτης γνήσιος, οὐ Κρονίδης.

455.—ΑΛΛΟ

Τίνας ἂν εἴποι λόγους Ἀπόλλων περὶ Ὀμήρου
Ἥειδον μὲν ἐγών, ἐχάρασσε δὲ θεὸς Ὀμηρος.

456.—ΑΛΛΟ

Πασιφάη πρὸς τὸν Ἑρωτα
Ἐλ ποθέειν μ' εἰδαξας ἐν οὔρεσι ταύρου ἀλήτην,
μυκηθμὸν με εἰδαξον, ὅτῳ φίλον ἄνδρα καλίσσω.

457.—ΑΛΛΟ

Τι ἂν εἴποι Ἀχιλλεὺς τροχέντος Ἀγριμένοιο
Ἔγνωσ τῶν, Ἀγριμέμον, ἔμην φθισήνορα θυμὸν
ἐγὼς ἐν σταδίῳ σταν σθένος Ἑκτορὸς ἔσσι.
τῶν γὰρ πάντες ὄλοντο τῇ πολυπήμοι Λῳβῇ·
οὐδ' αὐτῷ μέγα πῆμα φάνη, θανάτοιο χέριον.
ἀφροσύνης κακὰ ἔργα καὶ ἀσχετὰ πένθεα πάτχεις, ὅ
ως πᾶσιν Δαναοῖσιν ἀρήιον ἔρκες ἐτύχθης.

458.—ΑΛΛΟ

Τί ἂν εἴποι Ὀδυσσεὺς ἐπιβὰς τῆς Ἰθάκης
Χαῖρ' Ἰθάκη· μετ' ἀέθλα, μετ' ἀλγέα πικρὰ θαλάσσης
ἀστυπύως τῶν οὐδ' αὖς ἰκάνομαι, δόγμα νοήσω

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454.—ANONYMOUS

What Calliope would say to George

THIS man, not Zeus, is my true father.

455.—ANONYMOUS

What Apollo would say about Homer

THE song is mine, but divine Homer wrote it down.

456.—ANONYMOUS

Pasiphae to Love

IF thou hast taught me to love a bull that roams over the mountains, teach me to low so that I may call my dear husband.

457.—ANONYMOUS

What Achilles would say if Agamemnon were wounded

THOU knowest now, Agamemnon, my man-destroying wrath; thou knowest how great is Hector's strength in hand-to-hand combat. For all have now perished owing to thy insult fraught with disaster, and a greater woe, worse than death, has come upon thee. Thou sufferest the evil and intolerable sorrow due to thy folly, who wast the defence in battle of all the Greeks.

458.—ANONYMOUS

What Ulysses would say on landing in Ithaca

Hail, Ithaca! After all my labours and the bitter woes of the sea, right glad am I to reach thy soil, in

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Λαίρτην, ἄλοχόν τε καὶ ἀγλαὸν νύεα μούρον
 σὺς γὰρ ἔρως κατέθελξεν ἐμὸν ῥόον. οἶδα καὶ αὐτός,
 "ὥς οὐδὲν γλύκιον ἦς πατρίδος οὐδὲ τοκῆων." 5

459.—ΑΛΛΟ

Τί ἂν εἴποι Ἀχαιαῖς ὄρων τὸν Ὀδυσσεύα ἐν αἴῃ
 Ἀτρεκίως πάντων πολυμήχανός ἐστιν Ὀδυσσεύς·
 ζωὸς ἐὼν ἐνόησεν ἂ μὴ θέμις ἐστὶν ἰδέσθαι,
 νερτέριον κευθμῶνα καὶ ἄλγεα πικρὰ θανόντων.
 πῶς δ' ἔτλη προλιπεῖν ἱερὸν φάος; ἢ τίς ἀνάγκη
 ἦγαγεν οὐκ ἐθέλοντα; ἔσδων ἀκόρητος ἐτύχθη 5
 ἐν χθονὶ καὶ πελάγεσσι καὶ ἐν τεκνύεσσιν Ὀδυσσεύς.

460.—ΑΛΛΟ

Τί ἂν εἴποι Ἀχαιαῖς ὄρων τὰ ὄπλη κείμενα
 Μήτηρ, τεύχεα ταῦτα καὶ ἀγλαὰ ὄωρα κομίζεις
 ἀρχεμάχῳ σέο παιδί, τὰ μὴ πάρος ἔδρακεν ἀνὴρ·
 οἶδα δὲ τὴν ὅτι Παλλὰς ἐφ' Ἑκτορι χεῖρα κυριύσσει
 ἡμετέρῃν, καὶ Τρῶσιν ἀεικέα λυγροὶ ἐγείρει.

461.—ΑΛΛΟ

Τίνας δ' εἴποι λόγους ὁ Πέρης ἐπιβὰς Τρώϊαν
 Μοχλὸς ἑμοῦ γεγετῆρος ἀνύμοιος οὐ τέλος εὔρεν·
 αἵ τ' αὖ ἐρὼ Τρῳαῖσαι φάναν πάντεσσι κορύσσων
 ἡλυθάν· ἡνυμῆ γὰρ ὑπέρτερον εὖχος ἀείρω.
 καὶ Πρίαμῳ βασιλεῖ, καὶ οὖς προελυσσεν Ἀχιλ-
 λεύς,
 πάντας ἑμοῦ κατὰ μῶλον ἔρον μέγας οἶδεν ὀλέσσαι, 5
 καὶ Τρῳῆς πταλίεθρον ἀρῆιον ἐξαλαπάξω,
 καὶ Διυμοῖς δεκετῆρον ἔμον ὄον μόχθον ἀνέσσει.

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hope to see Laertes and my wife and glorious only son. Love of thee soothed my heart; I myself know that "nothing is sweeter than a man's country and his parents."

459.—ANONYMOUS

*What Achilles would say on seeing Ulysses in Hades*¹

OF a truth Odysseus is the most resourceful of men. Alive he looks on what it is not allowed to see, the infernal recesses and the bitter pains of the dead. How did he venture to leave the holy light? Did some necessity bring him here against his will? Odysseus never has his fill of cunning devices on earth, on the sea, and among the dead.

460.—ANONYMOUS

*What Achilles would have said when he saw the Armour lying before him*²

MOTHER, thou bringest to thy valiant son this armour, a glorious gift such as no man ever looked on. Now I know that Pallas arms my hand against Hector, and prepares disgrace and death for the Trojans.

461.—ANONYMOUS

What Pyrrhus would say on entering Troy

THE labour of my noble father was not completed, but I have come, preparing slaughter for all the Trojans; for I glory more exceedingly in my valour, and my might is capable of destroying in battle King Priam and all that Achilles left alive. The warlike city of Troy will I sack, and my spear shall complete the ten years' labour of the Greeks.

¹ See *Od.* xi. 467 *seq.*

² See *Il.* xix. 12 *seq.*

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162.—ΑΛΛΟ

Τίς ἄν εἴποι Λέγωνς Διόμειμα τοῖ Πηλεῖν παρ' ἠΐσαιτος
τὴν Τροίαν

Πᾶσαν ἐμῆς κραδίης χαλεπὴν ἀπέπαυσας ἀνίην,
ὑμετέρου γενετῆρος Ἀχιλλείος εἵνεκα πότμον,
ὃν Τροίη στονέσσασα κατέκτανεν. ἀλλὰ σὺ πᾶσαν
Ἴλιον ἐξαλάπαξας· ἐλδομένοισι δ' Ἀχαιοῖς
ἄφθιτον ὥπασας εὖχος, ὃ μὴ δεκίτηρος ἐνυαῖς 5
πᾶσιν μαρμαμένοις Δαναοῖς χρόνος εὖρεν ἀνέσται.

463.—ΑΛΛΟ

Τί ἄν εἴποι Έκτορ ὄρων τὸν Ἀχιλλεὺς ἐν τοῖς ὤπλοις
Πηλεΐδην κοτέουσα πάλιν θώρηξεν Ἀθήνη
ἔντεσιν ἀθανάτοισι. ἥ μίγμεν ἐσσεται ἄλγος
ἀνδρομόροις Τρῳάσσι, καὶ Έκτορι, καὶ γενετῆρι,
ὅππότεν ἔντα ταῦτα θεὸς πόρρει ἀνέρι τῷδε.

464.—ΑΛΛΟ

Τί ἄν εἴποι Πάρις τρωθέντος Μενελάου
Έρρετε οἱ ξυμπαντες, ἐλεγχέις, Λίγμιαλῆς,
ἄρτι θανάον Μενέλαος ἐμὸν μέγα κῦδος αἶξαι.

165.—ΑΛΛΟ

Τίς ἄν εἴποι Λέγωνς Ἀλθαία παρακαλοῖσα τὸν Μελέαγρον
Έκταν ἐμὸν, γενεὴς ἐπιλήθηναι, αἰεὶ ἀλεσχίξῃ
πασι γένει δαδυμενῆς, βριαρὴν δ' ἀπόειπες ἀσωκήν,
αἰσχύονων Καλυδῶνα καὶ Οἰνεία καὶ νειτῆρας.

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462.—ANONYMOUS

*What Deidamia would say when Pyrrhus had
sacked Troy*

THOU hast made to cease all the heavy woe of my heart for the fate of thy father Achilles, whom mournful Troy slew. To the Greeks who were eager for it thou hast given the undying glory which the ten years of war could not accomplish for the whole host of the Danai.

463.—ANONYMOUS

*What Hector would say when he saw Achilles
in the Armour*

ATHENA in her wrath has again clothed the son of Peleus in immortal mail. Some worse woe shall befall the unhappy Trojans and Hector and his father, since the goddess gave this man this armour.

464.—ANONYMOUS

What Paris would say when Menelaus was wounded¹

OUT on you all, ye craven Argives! Menelaus is dead now and gives me greater glory.

465.—ANONYMOUS

What Althaea, entreating Meleager, would say²

MY son, thou forgettest thy family and heedest not thy country's fate. Thou hast cast aside thy strong sword, putting Oeneus and Calydon and her people to shame.

¹ See *Il.* iv. 104.

² See *Il.* ix. 584 seq.

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466.—ΑΛΛΟ

Τίνας ὅν εἶποι λόγους Ἄλκυοντες, τοῦ Ἀδμήτου ξείλιαιτος
λέοντα καὶ κάπρον εἰς τὸ ὄχημα

Ἵππορέης κλυτὰ ἔργα τῇν ἔστεψαν ἀπὴννῃ,
καὶ νύμφην βούωσιν ἀριστοπόνοις ἡμεναίοις.

467.—ΑΛΛΟ

Τίνας ὅν εἶποι λόγους ὁ Πηλεὺς ἀκούσας ὅτι ἀπόμαχος
ἔστω Ἀχιλλεύς

Πηληϊάδες σκοπιαί, κουροτρόφαι, εἴπατε παιδί,
ὅν Χείρων ἐδίδαξεν ἀριστεύειν ἐπὶ χάρμῃ,
μῆνιν ἀπορρῖψαι καὶ λείγων ἔχθος Ἀχαιοῖς.

468.—ΑΛΛΟ

Τίνας ὅν εἶποι λόγους ἡ Πηρ ἀπὸ θεοθέτου Πρακλῶος
Σῆς ἀρετῆς ἰερῶτι καλὴν ἀπέλωκεν ἀμοιβήν
σὺς γενέτης, Ἵπρακτες, ἐπεὶ πόρος ἀσπετον εὖχος
ἀνδράσιν οἶδεν ἄγειν μετ' ἀπείρονα κύκλον αἰθλῶν.

469.—ΑΛΛΟ

Εἰς τὸ αὐτό

Σοὶ χάριν ἐξετελίσσει πόρος καὶ ἀθλίσφατος ἰερῶς,
χωρὸν ἔχειν πολυόλβον, ἐν οὐ πάρος ἔλλαχεν ἀνὴρ.

470.—ΑΛΛΟ

Τί γὰρ εἶποι Ἀχιλλεύς πρὸς τὴν Αἴοντα φιλοθῆναι
Οὐ θέμις ἐν φθιμένοισιν ἔχειν κῆπον ἄλγεια γαίης
καλλείψας ἀγάπαζε τιὸν φίλον οὐ γὰρ Ὀδυσσεὺς

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466.—ANONYMOUS

*What Alcestis would say when Admetus yoked a
Lion and Boar to his Chariot¹*

GREAT deeds of valour crowned thy chariot, and
with excellently composed wedding hymns men
celebrate thy bride.

467.—ANONYMOUS

*What Pelus would say on hearing that Achilles
absented himself from the Battle*

YE peaks of Pelias, who nursed him, tell my son,
whom Chiron taught to be first in battle, to cast off
his wrath and fatal enmity to the Greeks.

468.—ANONYMOUS

What Hera would say when Heracles was deified

THY father, Heracles, has well rewarded thy valiant
toil, since labour can bring to men unsurpassable
renown after an infinite round of labours.

469.—ANONYMOUS

On the Same

LABOUR and immense toil procured thee the favour
of occupying a blessed seat that no man reached
before thee.

470.—ANONYMOUS

What Achilles would say to reconcile Ajax with Ulysses

It is not permitted to nourish ill-will among the
dead. Now thou hast escaped the sorrows of earth,
love thy friend; for Odysseus did not sin against

¹ Pelias had promised his daughter Alcestis to whoever
could do this.

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ἦλινεν εἰς σέ θέλω, βριαρὴ δέ σ' ἔπεφεν Ἀθήνη,
 Ζεὺς τε πατήρ, καὶ Μοῖρα, καὶ ἡε, σφοῦτις Ἐρινύς.
 αἶθε δὲ τεύχεα ῥίψεν ἐς ἀλμυρὰ βένθεα πόντου 5
 εἴα θέτις, καὶ νεῖκος ἀπέσβεσε σείο μενοινῆς.

471.—ΑΛΛΟ

Τίνας αἶ' εἶποι λόγους Νότωρ ἀσπίδος Ὀδυσσεύς
 ἐπαρελθόντα

Ἔσθλός ἀνὴρ φύγε πόντον ἀπηνέα καὶ μετὰ μόχθον
 εἰς πατρίην ἀφίκανεν, ἐμοῦ δέ κε φέρτερος εἴη,
 οὔτε δαῖς πτόλιός τε καὶ ἦθεα καὶ νόον ἀνδρῶν.

472.—ΑΛΛΟ

Εἰς τὸν αὐτὸν Ὀδυσσεύς

Πολλὰ καμὼν εἰσπτήσεν ἀνὴρ πλῆθυμός Ὀδυσσεύς,
 ἀλλ' ἔμπης κλέος ἔσχει ἀνὰ χθόνα καὶ κατὰ πόντον
 ἀνδράσιν ἐσσομένοισιν αἰεὶ πτολίπορθος Ὀδυσσεύς.

473.—ΑΛΛΟ

Τίνας αἶ' εἶποι λόγους ὁ Ἀγαμέμνων καθοπλισθέντος
 Ἀχιλλεύς

Τίνας ὀφρυόσσσα κατήμπερ, ὅρτι εἰ πᾶσαν
 ληϊδίην Δαναοῖσι θεὸς πόρρην, ὅππότε Ἀχιλλεύς,
 μῆνιν ἀπορρέψας, φθισήνορα χεῖρα κορύσσει.

474.—ΑΛΛΟ

Τί δ' αἶ' εἶποι Εὐβοίᾳ Ἰβωῶσι τῇν Ἐλάῃν αἱ Φίρῃ
 Οἰετοίμην σὺν κάλλος, ἐπεὶ Διὸς ἔσσει γένεθλη.
 εἰσσηνέω γὰρ ἄγαλμα διοτρεφής· ἀτρεκέως δὲ

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thee of his own will, but the strong hand of Athena killed thee, and Father Zeus, and Fate, and the Erinyes that walks in darkness. Would that divine Thetis had cast the armour into the salt depths of the sea, stilling the strife of thy heart.

471.—ANONYMOUS

What Nestor would say on learning of Ulysses' return

THE good man has escaped the merciless sea, and after toil has reached his fatherland, and he must be my better, as he has become well acquainted with cities and customs and the minds of men.

472.—ANONYMOUS

On Ulysses

It was after much toil that long-suffering Odysseus came home; yet Odysseus, the sacker of cities, surely has great fame on land and sea among men of future times.

473.—ANONYMOUS

What Agamemnon would say when Achilles was armed

BEETLING Ilion is fallen, and God has given it a prey to the Greeks now that Achilles has cast off his wrath and arms his murderous hands.

474.—ANONYMOUS

*What Idothea would say on seeing Helen in Pharos*¹

I PITY thy beauty, since thou art the child of Zeus. For I see a god-nourished form, and verily thou wast

¹ According to the story followed by Euripides in his *Helen*, the real Helen was in Egypt during the Trojan war.

GREEK ANTHOLOGY

Τρῳσὶ τε καὶ Δαναοῖσι μάχη δεκάτηρος ἐτύχθης.
 ποῦ Διὸς αἰγμόχοιο, τοῦ γενετῆρος, ἀρωγαί;
 ἔμπης δ' ἔρχεο θάσσον, ἀπήμενοι νόστον ἰλαῦσα
 ἔλθοθις ἰότητι, κακῆς ἐπὶ γῶτα θαλίσσης.

5

475.—ΑΛΛΟ

Τίς ἂν αἶψα λόγους ἔλκιρ ἠρώτα τοῖς Μενελάω καὶ τοῖς
 Πάριδα μορομαχοῦντας

Εὐρώπης Ἀσίας τε ἐορισθενέες βασιλῆες,
 ὑμῖν ἀμφοτέρωσιν ἐπὶ ξυροῦ ἵσταται ἀκμῆς,
 τίς κεν ἐμὲ πλῆθυνος εἴλοι ὄνστηνον ἀκούτης;
 Ζεὺς δὲ πατὴρ δικάσειεν, ἀνενθε δὲ Κυπρογενεΐης,
 μὴ πάλιν ἄλλος εἴλῃ με γαμοκλοπος, αἰσχρὸς
 Ἀχαιοῖς.

5

476.—ΑΛΛΟ

Τὴν ἂν αἶψα Ἑκτορε τοῦ Πατρώου μὴ διαφθείτος
 βαστάσαι τὸ δόρυ Ἀχιλλεύως

Ἐξημίωσας ἀσθενῶν τὸν Ἑκτορα
 φέρεις γὰρ ἡμῖν ἐλλιπῇ σκυλεύματα.

477.—ΑΛΛΟ

Τὴν δὲ αἶψα ἡ Θέτις, τοῦ Τηλέφου ἀνελαιφείτος ὑπὸ τῆς
 ἀμπέλου

Ἀμπέλι, τί πρῆξαμεν, ὅταν Δαφνείως Ἀπόλλων
 πτόρθον ἐμον κλέψῃ δι' Ἀλεξανδρίῳ βελόμενον;

¹ See *Il.* iii. 324 seq.

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the cause of the ten years' war between Greeks and Trojans. Where is the help of aegis-bearing Zeus thy father? But go soon on thy way, making, by the kindness of Idothea, a safe voyage home over the back of the cruel sea.

475.—ANONYMOUS

*What Helen would say on seeing the Combat between
Paris and Menelaus¹*

Ye warlike kings of Europe and Asia, for both of you it stands upon a razor's edge, which of you long-suffering men shall take unhappy me to wife. Let Father Zeus decide, but without Aphrodite's help, lest another thief of wedded women steal me, a disgrace to Greece.

476.—ANONYMOUS

*What Hector would say when Patroclus could not
lift the Spear of Achilles*

Thy weakness has defrauded Hector, for thou bringest me defective spoils.

477.—ANONYMOUS

*What Thetis would say when Telephus was tripped
up by the vine²*

VINE, what shall I do when Daphnaean Apollo lays low my vine-branch by the arrow of Alexander?

² Telephus, tripped up by a vine-branch, was overtaken and slain by Achilles. Thetis here foretells the death of Achilles.

↳ wounded

(TGF)

GREEK ANTHOLOGY

478.—ΑΛΛΟ

Τί δ' ἂν εἶποι ὁ Πρίαμος, τοῦ Ἑλλήνων διόδοτος βουλὴν τοῖς
Ἕλλησιν, ἵνα ληφθῇ Τροία

Τὰ ἑώρα λαμπρὰ προσφέρεις τῇ πατρίδι.

479.—ΑΛΛΟ

Τί δ' ἂν εἶποι Περσεὺς μετὰ τὴν ἀναιρήσιν τοῦ κήτορος, τῆς
Ἀνδρομέδας μὴ θελούσης αὐτὸν λαβεῖν

Σεῖο τόου πέτρωσεν ἀμείλιχα δέσματα πέτρης,
καὶ λίθον ἐκτελέσειτε τεὸν δέμας ὄμμα Μεδούσης.

480.—ΑΛΛΟ

Τί δ' ἂν εἶποι Ἰπποδάμεια μετὰ τὴν ἀναιρήσιν τοῦ Οἰονομάου,
Πέλοπος μὴ θελήσαντος αὐτὴν λαβεῖν

α. Ἀπὸ στραφῆς νῦν, ὥς λαβὼν ἐξουσίαν
β. ταυτὴ γὰρ οὐ πέφυκε συντρέχειν Ἔρως·
Ἔρως γὰρ ἄλλῃ ἀνταμείβεται τρίβον.

481.—ΙΟΥΛΙΑΝΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Βραδύτερον παρελθόντος

Ἐσπέρμιός μ' ἐδάμασσαν ὁμοῦ καὶ πρῶτος ἕπρος,
ὃς μὲν ἐπιβρίσας, ὃς δὲ με μὴ καλέσας·
ὦν ἐξ ἀμφατέρων ὁ μὲν ἐρρέτω, ὃς δὲ παρσίη
Ἰλαος, ὥράων μέτρον ἐπιστάμενος.

THE DECLAMATORY EPIGRAMS

478.—ANONYMOUS

*What Priam would say when Helen advised the
Greeks how to take Troy*

SPLENDID is the gift thou offerest thy country.

479.—ANONYMOUS

*What Perseus would say after slaying the Monster,
when Andromeda refused him*

THE cruel fetters of the rock have turned thy heart to stone, and now let the eye of Medusa turn thy body, too, to stone.

480.—ANONYMOUS

*What Hippodamia would say after the Death of
Oenomaus if Pelops refused to marry her*

Hippodamia. Thou turnest thy back on me now thou hast liberty to enjoy me. *Pelops.* Yea, for Love does not go hand in hand with such liberty. Love walks in another path.

481.—JULIANUS SCHOLASTICUS

(When he came too late to lecture)

BOTH evening sleep and morning sleep overcame me, the latter having been too heavy and the former not having invited me. Let morning sleep begone and evening sleep come in kindly wise, knowing the just number of hours.

1·2.—ΑΓΑΘΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Οὐτιδανὸν περόπων, εἰ καὶ μέγα ῥέξαμεν ἔργον,
 οὔτινος εἰς μέμνην ὀηρὸν ἐπερχόμεθα·
 οἱ δ' ἀγαθοί, κῆρ μέδον, ἀταπνεύσωσι ἐν μῶνον,
 ὥς Ἀλβύς εἶπεν ἀνὴρ, τοῦτ' ἀδάμαντι μόνει.
 δόποτε γὰρ Ζήνωνα πολιτισσοῦχεν βασιλῆα, 5
 παίρνιον ἀφράστων ἐκτελέοντα κύδων,
 ταύη ποικιλοτόκτος ἔλκερ θύεις, εἴτ' ἀπὸ λευκοῦ,
 τῶν καὶ ὀπισθοδόχην εἰς ὁδὸν ἐρχομένην,
 ἐπ' αὖ μὲν ἕκτος ἔχεν, μίαν ἀνατος· αὐτὰρ ὁ σοῦμμος
 εἰσάσας ἀμφιέκτων ἑσας ἄν' ἐκάτῳ 10
 ὥς τε πέλοι μετὰ σοῦμμον ἔχεν ὅσα, μνην ἰδὼ δ' ἄλλην
 ψήφῳ τὴν πυρμάτην ἀμ' ὀπίσκε εἶδος.
 ἀλλὰ μέλας εἰσαὶς μιν ἐν ὀγδοῶτῳ λίπε χώρῳ
 καὶ τόσσας ἑτέρας ἐς θέσιν ἐνδεκάτην
 ἀμφι ἀνωδέκατον ἐκ δίπρηπεν εἰκελοι ἄλλαι, 15
 καὶ τρισκαίδεκάτῳ ψήφῳ ἔκαστο μίαν·
 εἴζοντες Ἀντίφρονος εἰκέσμεον· ἀλλὰ καὶ αὐτῷ
 ἑσας ἔμνην τύπος ποιεῖ περικαίδεκάτῳ,
 ἀκτωκαίδεκάτῳ πατομοῖος· εἰσέτι δ' ἄλλας
 εἶχεν διχθαδίας τέτρατος ἐκ πυρμάτων, 20
 αὐτὰρ ἀναξ λευκοῖο λαχὼν σημήια πεσσῶν,
 καὶ τὴν ἐσσομένην οὐ νοῖων παρῖα,
 τριχθαδίας ἀδάκκητα βαλὼν ψηφίδας ἀπ' ἠθμοῦ,
 περὶ γον δοκρατίων κλίμακι κευθομένην,
 ταῦτα καὶ ὅξ καὶ πέντε κυτήγαγεν· αὐτίκα δ' ὀκτώ 25
 ἀζύγας εἶχε ὅσας πρῶσθε μετίζομενας.
 ταύτην φασίγρε πάντες, ἐπὶ καὶ κοίρατος αὐτὸς
 κενὴν τὰς ἀλόγους οὐχ ὑπάλυξε τύχας.

¹ The prose seems to have borne some resemblance to this sort of measure. White's eight angles are obviously produced

482.—AGATHIAS SCHOLASTICUS

WE Mortals of no account, even if we perform great deeds, do not survive long in the memory of anyone: but as for the great, if they do nothing, if they only breathe, as the Libyan said, it is engraved in adamant. For instance Zeno, the lord and emperor of our city, while in the middle of a game played with the capricious dice, found himself in this complicated position: when of the white men who were on their way back, the sixth line contained seven, the ninth one, and the tenth and summus two each, while the line after the summus had two, and the last piece was on the *divus*. Black had two on the eighth line, and as many on the eleventh; on the twelfth were two, and one on the thirteenth. There were two on *Antigonus* and also on the fifteenth and eighteenth, and the fourth line from the last (the twentieth) also had two. It was the king's turn to play for White, and not seeing the trap in store for him, he cast the three dice from the wooden box with its hidden ladder, and threw two, six, and five, so that at once he had eight single pieces in all which had formerly been next others (?). Avoid backgammon,¹ as the king himself did not escape from its blind chance.

by the break-up of the three pairs, the single on the "divus" for some reason not being moved forward.

GREEK ANTHOLOGY

483.—ΑΔΗΛΟΝ

Ἐκ φονίων Περσῶν φόμον φυτὸν ἤγαγε Περσεύς,
 παιδί Θεσπρώστου τοῦ θαυάτου πρόβασιν.

484.—ΠΑΛΛΑΔΑ

Ἄσκον τῶν ἀνέμων ἔλαβεν ποτε ὤφρον Ὀδυσσεύς
 πόντον ἐπιπλείων· χρῆμα γὰρ ἦν τι μέγα,
 ἀλλ' ἐμὸς Διόλος οὗτος ἔχων ἀνεμώλιον ἦτορ,
 ὄρνεον ἐκπέμπει τῶν ἀνέμων γεμίσας.
 πνεύματα μοι πτερόεντα, φίλος, καὶ πνεύματα
 πέμπεις·
 οὐ δύναμαι εἰ φαγεῖν θλιβομένους ἀνέμους.

5

485.—ΗΛΙΟΔΩΡΟΤ

Τὰν Θέτιν αἰδέω, χρυσοῖθιρα Θέτιν,
 Νηρέος ἀθανάταν ἀναλίσσο κόραν,
 τὰν Διὸς ἀνδρείη Πηλεΐ γημαμένην,
 τὴν ἰδὸς ἀγλαίαν, ἀμετέραν Παφίην·
 ἃ τὸν εὐρυμανή, τὸν δ' Ἀρεα πτολέμων,
 Ἑλλάδος ἀστροπῶν, ἐξέτεκεν λαγόνων
 οἶος Ἀχιλλεῖα, τοῦ κλέος οὐράνιον
 τῷ ὑπὸ Πύρρῳ τέκεν παῖδα Νεοπτόλεμον,
 πέρσεπόλιν Τρώων, ῥυσίπολιν Δαναῶν.
 ἰλήκοις ἦρως ἄμμι Νεοπτόλεμε,
 ὀλβιε, Πυθιδίε νῦν χροὴ κενθόμεν·
 δέχρυσον δ' εὐμενέων πάντε θυηπόλιν,
 πᾶν δ' ἀπέρκε διὸς ἀμετέρας πόλιος,
 τὴν Θέτιν αἰδέω, χρυσοῖθιρα Θέτιν.

5

10

THE DECLAMATORY EPIGRAMS

483.—ANONYMOUS

On a Child who was poisoned by Peach¹ Kernels

From the murderous Persians Perseus brought
back a murderous fruit which caused the death of
'Theognostus' child.

484.—PALLADAS

ODYSSEUS once, when sailing on the sea, received
as a gift a bag of winds—a very valuable thing.
But this my Aeolus of the windy heart sends me a
fowl stuffed with wind. You send me winged winds,
my friend, yes wind, and I can't eat compressed air.

485.—HELIODORUS

(From his Aethiopica, iii. 2)

I sing Thetis, golden-haired Thetis, the immortal
daughter of the sea-god Nereus, who by the counsel
of Zeus wedded Peleus, the glory of the sea, our
Aphrodite, her who bore from her womb the raging
spearman, the Ares of war, the lightning of Greece,
divine Achilles, whose glory reaches to heaven. By
him Pyrrha bore Neoptolemus, the sacker of Troy
and saviour of Greece. Be gracious unto us, blessed
hero Neoptolemus, now lying in Delphian earth;
receive favourably this sacrifice and ward off all fear
from our city. Thetis I sing, golden-haired Thetis.

¹ = Persicum malum.

GREEK ANTHOLOGY

486.—ΠΑΛΛΑΔΑ

Τὴν λαπάραν, τὴν αὐτὸς ἀποσφίγγξας ἀποπέμπτεις,
εὗρεν ὁ παῖς λύσας φῦσαν ὑπηρέμιον.

487.—ΤΟΥ ΑΥΤΟΥ

Βρώματά μιν χοίρων συκιζομένων προέθηκας,
ξηρῶν, ἐψαλέων, Κυπρίων ἐρχομένων.
ἀλλ' ἐμὲ συκωθίοντα μαθὼν ἢ σφάξον ἐταίμῳς,
ἢ σβίσον ἐκ εἰψῆς νόματι τῷ Κυπρίῳ.

488.—ΤΡΥΦΩΝΟΣ

Τέρπης εὐφάρμυγχα κλέκων σκιάδεσσιν ἀοιδᾶν
κάτθαν' ἑνεστήσας ἐν Λακεδαιμονίῳς,
οὐκ ἄορι πληγῆς, οὐδ' ἐν βέλει, ἀλλ' ἐνὶ σέκῳ
χίλεια. φιν' προφάσεων οὐκ ἀπορεῖ θάνατος.

489.—ΠΑΛΛΑΔΑ

Γραμματικῷ θυγάτηρ ἔτεκεν φιλότῃτι μεγίστῃ
παῖδ' ἄρστικόν, θηλυκόν, οὐδέτερον.

490.—ΗΛΙΟΔΩΡΟΥ

Παιτάρβην φορέουσα πυρὸς μὴ τάρβει ἔρωιν
σημίως Μοῖραις καὶ τὰδύκητα πέλει.

491.—ΘΕΩΝΟΣ

Μορόστιχον εἰς τὴν ἐβδομάδα

Ζεὺς, Ἄρης, Πάρις, Μήνη, Κρόνος, Ἥλιος, Ἑρμῆς.

¹ A sort of haggis.

² A scabbard. Someone threw a lip into his mouth as he was singing, and this killed him.

THE DECLAMATORY EPIGRAMS

486.—PALLADAS

WHEN my slave untied the paunch¹ you sent me, after tying it up yourself, he found it to be a bellows full of air.

487.—BY THE SAME

You served me the food of fig-fattened pigs from Cyprus, dry and thirst-provoking. But when you find me sufficiently fig-fattened, either kill me at once or quench my thirst with Cyprian wine.

488.—TRYPHO

TERPES,² harping beautifully at the Carneian feast of tabernacles, died . . . among the Lacedaemonians, not wounded by a sword or a missile, but by a fig on the lips. Alas! Death is never at a loss for occasions.

489.—PALLADAS

A GRAMMARIAN'S daughter, having known a man, gave birth to a child which was masculine, feminine, and neuter.

490.—HELIODORUS

(*From his Aethiopica*, viii. 11)

WHEN wearing the stone Pantarbes (Fear-all), fear not the force of fire. The unexpected³ is easy for the Fates.

491.—THEON

A Monostichon on the Days of the Week

JOVE, Mars, Venus, Moon, Saturn, Sun, Mercury.

³ *i.e.* the paradox that the stone is called "Fear-all," and yet fears not fire.

GREEK ANTHOLOGY

492. <Εἰς σκεύη> στρατιώτον

Κεῖται δ' ἄμοῦ σάκος, ἔγχος, ἄκων, θώρηξ, κυρὺς,
ἵππος.

493.—ΛΑΛΟ

Ἄσπις, τόξα, φίλαργα, κύρως, ξίφος, ἀλκιμον ἔγχος.

494.—ΛΑΛΟ

Ἰός, τόξα, σάκος, κυρέη, ἔδρη, φίλαργα, θώρηξ.

495.—ΛΔΕΣΠΟΤΟΝ

Ἑλλάδος ἐπαιτήρες, ἀμεμφίως ἐγερμονῆς,
μηκέτι πιστὰ φέροντε ἀδελφοποιεῖσθαι γυναιξί.
θηλυτέρῳ μὲν ἐσάμηναι, τὸν αὖ πάλιν θήμις ἔκτωρ.

496.—ΑΘΗΝΑΙΟΤ

Ἦ Στοιῶν μύθων αἰετομανες, ὧ πάντα πάντα
ἔργματα ταῖς ἱεραῖς ἐνθέμεναι σελίσιν.
ταῖς ἀρετῇ ψυχῇς ἀγαθὸν μόνον· ἄνε γὰρ ἀνδρῶν
μουσικὴ καὶ εἰσότης μῆσιτο καὶ πόλις.
σαρκῆς δ' ἀδυπαθήναι, φίλος τέλος ἀνδράσιν ἄλλοις, 5
ἢ μία τῶν Μνήμης ἦνεσε θυγατέρων.

497.—ΚΡΑΤΗΤΟΣ

Ἐφωτὰ παρὶ λυγρὸς· εἰ δὲ μή, χρόνος.
εἰν δὲ μηδὲ ταῦτα τὴν φλόγα σβέσει,
θεραπεία σοὶ τῷ λωπὸν ἡρτῆσθαι βρόχους.

Sayers, in Wellesley's *Anthologia Polyglotta*, p. 187.

THE DECLAMATORY EPIGRAMS

492.—ANONYMOUS

On 'a Soldier's Arms

TOGETHER lay shield and sword, arrows, cuirass, helmet, horse.

493.—ANONYMOUS

Another

SHIELD, bow and arrows, helmet, sword, strong spear.

494.—ANONYMOUS

Another

ARROW, bow, shield, helmet, spear, sword, cuirass.

495.—ANONYMOUS

(Spoken by Agamemnon)

DWELLERS in Greece, noble chieftains, place no trust any longer in perfidious women. A woman overcame me, whom my foe Hector slew not.

496.—ATHENAEUS

HAIL! ye who are learned in the Stoic lore, ye whose holy pages contain the very best of doctrines, that virtue is the soul's only good. This is the only doctrine that saves the lives and cities of men. But indulgence of the flesh, an end dear to others, is only approved by one of all Mnemosyne's daughters.¹

497.—CRATES

HUNGER puts an end to love, or if not hunger, time. But if neither of these put out the fire, the only cure left for you is to hang yourself.

¹ *i.e.* Erato.

GREEK ANTHOLOGY

498.—ΑΔΗΛΟΝ

Μὴ θάπτειν τὸν ἄβαπτον, ἵα κυσὶ κέρμα γενέσθαι·
γῇ πάντων μήτηρ μητροφθόρον οὐδέχεται ἄνθρωπα.

499.—ΑΔΗΛΟΝ

Σιγαλέως φέρεται πολὺς χρόνος· ἀλλὰ παρέρπων
καὶ φωνὰς κλέπτει φθεγγομένων μερόπων,
καὶ μὴ φαινόμενος τοῖς φαινομένοις ἀφανίζει,
καὶ μὴ φαινομένους εἰς φανερόν προφέρει.
ὦ ζωῆς ἀόριστος ἐν ἀνθρώποισι τελευτή, 5
ἡμαρ ἐπ' ἡμαρ αἰεὶ πρὸς ζόφον ἐρχομένων.

500.—ΑΛΛΟ

Μηκέτι κληρονόμους ὀνομάξετε φέγγος ὀρώντας·
τοὺς δ' ἀποθνήσκοντας κληρονόμους λέγετε.
οἱ νῦν κληρονόμοι νέκυες μέγα κέρδος ἔχουσιν,
τὴν διαχώρισιν τοῦ μογεροῦ βιότον.

501.—ΑΛΛΟ

Τὴν πόλιν οἱ νέκυες πρότερον ζῶσαν κατέλειψαν·
ἡμεῖς δὲ ζῶντες τὴν πόλιν ἀκφέρομεν.

502.—ΠΑΛΛΑΔΑ

Κοιῖται μοι δεῖ. τὸ δὲ κοιῖται πάθεν ἔσχατον
τοῦνομα· τῆς φωνῆς ἐστὶ γὰρ ἀλλότριον
τῆς τῶν Ἑλλήνων· εἰ Ῥωμαϊκῶς δὲ καλεῖται,
αἰτὸς ἂν εἰδείης, Ῥωμαϊκώτατος ὢν.
σκέψασον οὖν μοι τοῦτο· τὸ γὰρ κατέχον με νόσημα 5
τοῦ στομάχου χρήζει τοῦδε, λέγουσι, ποτοῦ.

THE DECLAMATORY EPIGRAMS

498.—ANONYMOUS

On a Persian

BURY not the unburied; leave him to be the prey of dogs. Earth, the mother of all, will not receive the man who defiles the bed of his mother.

499.—ANONYMOUS

GREY Time goes along in silence, but as he creeps by he steals the voices of speaking men. Himself unseen, he makes the seen unseen and brings the unseen to light. O undetermined end of the life of men who day by day advance towards the dark!

500.—ANONYMOUS

No longer call the living heirs, but call the dead heirs. The dead are now heirs, and gain a great inheritance, departure from this wretched life.

501.—ANONYMOUS

On an Earthquake

THE dead used to leave the city alive behind them, but we living now carry the city to her grave.

502.—PALLADAS

I REQUIRE “conditum.”¹ Where did “conditum” get its name from? for it is alien to the Greek tongue. If it is a Latin word you will know, who are such a good Latin scholar. Prepare it for me, then, for the malady of the stomach from which I suffer requires this drink, I am told.

¹ Wine spiced with honey and pepper.

GREEK ANTHOLOGY

503.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἀλόγως ἐν διζύφοις δύναμιν τινα θείαν
 εἶναι ἔφην. χθὲς γοῦν ἔδιζυφον ἐν χροῖῳ
 ἠπιάλω κάμνοντι τεταρταίῳ περιῆψα,
 καὶ γέγονεν ταχέως, ὅλα κρότων, ὕμνης.

504.—ΑΔΗΛΟΝ

Εἰς τὰς Μούσας

Καλλιόπῃ σοφίην ἠρωτέας εἶπεν ἀοιδῆς·
 Κλειῶ καλλιχόρῳ καθάρης μεληδῶν μολπῆν
 Εὐτέρπῃ τραγικοῖο χοροῦ πολυηχέα φωνήν·
 Μελπομένῃ θυητοῖσι μελίφρονα βαρβιτοῦ εἶπεν·
 Τερψιχόρῃ χαρίεσσα πόρρεν τεχνήμασιν αὐλοῦς· 5
 ὕμνους ἀθανάτων Ἑρατῷ πολυτερπέας εἶπεν·
 τέρψιας ὀρχηθμοῖο Πολύμνια πάνστροφος εἶπεν·
 [ἁρμονίην πάσῃσι Πολύμνια ὀδκεν ἀσιδαῖς·]
 Οὐρανίῃ πόλον εἶπεν καὶ οὐρανίων χορὸν ἀστρῶν
 κωμικῶν εἶπεν Θάλεια βίον καὶ ἡθλια κεδνά. 10

505.—ΑΛΛΟ

Εἰς τὰς αὐτὰς

Οὐκ ἴδε Τερψιχόρην ὁ ζωγράφος, ἀλλ' ὑπὸ τέχνης
 ψεύδεται ὀφθαλμοῖς ἀνικελὸν ἀτρεκέην.

Εἰ ποτε Τερψιχόρῳ, φίλος, φόρμιγγος ἀκούσῃς,
 τὴν Ἑρατῷ θαύμαζε πόσῃς αἰδομένη τέχνης.

Εὐτέρπῃ δοτακέσσι πολυτρήτοισι λιγαίνει, 5
 πινυμένα σαφῆς ὀχνητῶν ἐπιτεπείρουσα μελίσσας.

THE DECLAMATORY EPIGRAMS

503.—BY THE SAME

I WAS not wrong in saying that there is a divine virtue in *dizyphi*.¹ The other day at least I applied a *dizyphos* to one suffering from a chronic quartan ague, and he became at once as fit as a dog-tick.

504.—ANONYMOUS

On the Muses

CALLIOPE discovered the art of heroic verse; Clio the sweet music of the lyre which accompanies the dance; Euterpe the sonorous voice of the tragic chorus; Melpomene found for mortals the honey-toned barbitos, and charming Terpsichore gave us the artful flute; Erato invented cheering hymns to the gods; learned Polymnia the joys of the dance; Urania discovered the pole and the dance of the stars of heaven, and Thalia the plots and good moral teaching of comedy.

505.—ANONYMOUS

On the Same

THE painter never saw Terpsichore, but owing to his art the image deceives our eyes by its truth.

If, my friend, you ever hear the lyre that cheers the heart, admire Erato, who possesses such skill.

Euterpe shrills on perforated reeds, scattering on them and forcing through them the spirit of the skilled bee.

¹ An unknown word, but possibly another form of ζίζυφορ, the fruit of the jujube-tree.

GREEK ANTHOLOGY

Κωμικὸν ἀμφιέπω Θάλεια μέλως, ἔργα δὲ φωτῶν
οὐχ ὀσίων θυμῷ λυσι φιλοκροτάλοισιν ἀθύρω.

Εἰκόνα σῆς σοφίης ποτιδέρκεσθαι Καλλιόπης γὰρ
εἰκόνα σῇ κραδίῃ λάμβανε τὴν σοφίην.

10

Δαφροκόμοις Φοῖβοιο παρὰ τριπόδεσσι πολεῖω
Κλειῶ, μαντοσύνης Μοῦσα καὶ ἱστορίας.

Οὐρανίη ψήφοιο θεωρρήτω τιτὶ μέτρῳ
ἀστρῶν ἑδίσαξα παλαιδείητον ἀνάγκην.

Σκίπτει χαλκῳφῶνον ἐπισπέρχουσιν αἰοῖδῃν
Μελπομένην, ἑρατῆς ἱστορίας εὐπέης.

15

Σελῶ, φθεγγομένη παλάμῃς θελξίφρονα παλμῶν,
καίματι φωτίζουσιν ἀπαγγελλουσα σιωπῇν.

506.—ΠΛΑΤΩΝΟΣ

Τυμὴ τῆς Μοῦσαι φασίν τινες· ὡς ἀλεγόρως·
ἠμίθε καὶ Σαπφῶν Λεσβόθεν ἡ δεκάτη.

507.—ΚΑΛΛΙΜΑΧΟΥ

Ἦπιῶδον τά τ' ἄεισμα καὶ ὁ τρόπος· οὐ τὸν αἰοῖδῶν
ἔρχεται, ἀλλ' ὅκτι μὴ τὸ μελιχρότατον
τῶν ἑπέων ὁ Σολεὺς ἀπεμύξατο. χαίρετε, Λεπταί
ῤησις, Ἀρήτου ἀνμβόλον ἀγνῶτης.

¹ This refers to pantomime or, as we should now call it, "ballet."

THE DECLAMATORY EPIGRAMS

I, Thalia, am concerned with comic verse, and I present in play, on the scene that loves the castanets, the actions of immoral people.

Look on the image of thy wisdom; for thy heart should conceive Calliope's image to be wisdom.

I, Clio, dwell by the laurelled tripods of Phoebus, the Muse of prophecy and history.

I, Urania, through calculations revealed by God, teach the recurring necessity of the stars' motions.

Look on Melpomene, skilled in lovely eloquence, giving force to brazen-voiced epic song.

I, Polymnia, am silent, but speak through the entrancing motions of my hands, conveying by my gestures a speaking silence.¹

506.—PLATO

SOME say the Muses are nine, but how carelessly! Look at the tenth, Sappho from Lesbos.

507.—CALLIMACHUS

On the Phaenomena of Aratus

THE rhythm and the manner are Hesiod's. He of Soli took as a model not the worst of poets, but, I am afraid, the most honeyed of his verses.² Hail! delicate phrases, the monument of Aratus' sleepless nights.

² It is difficult to see the point, but I do not venture to adopt Toup's *μηδ' ὁμιλῶν*, "not the most honeyed." The reference is to Hesiod, *Works and Days*, 383 *seq.*

GREEK ANTHOLOGY

508.—ΠΑΛΛΑΔΑ

*"Όταν θέλῃ τις ἡμέραν ἰδεῖν καλὴν,
συντυγχάνων σοι γίνεται καλὴ ἡμέρα·
τοῦναντίον δὲ καὶ τις εἰ θέλοι παθεῖν,
μὴ συντυχῶν σοι γίνεται κακὴ ἡμέρα.*

509.—[ΛΥΣΙΣΤΡΑΤΟΥ]

Κωλιάδες δὲ γυναῖκες ἐρετροῖσι φρυξουσιν.

510.—ΑΔΗΛΟΝ

*Ἦμιν Κριτωνιανὸς μὲ, Σόλων ἐπέκρωσεν ἐσλήθην
Μελάνην πλάσθην ἀνδρὸς ἐμοῦ παλάμοις.*

511.—ΑΔΗΛΟΝ

*Χιανὴν τρίγα Πατήρων ἐκέλευέ με χρυσῷ
αἰνυάλλειν ἀγροφροσύνην, ἐξέλασσα δὲ χαίρων,
αἶνεκεν εἰς ἐμὸν τόδε αἰ θιμῆρες ἔκρινεν.*

512.—ΑΔΗΛΟΝ

Εἰς βίβλον

*Εὐμενέως Πρώτου δεδεγμένος ὄργια βίβλου
Ψευδοτόνον γραφιδάσαι ἀδαιτημένα βένθεα μύθων,
σοφιστὸν Ἀλκασίωσι διδάσκαλε, ἴλαος σῆς.*

513.—ΚΡΙΝΑΓΟΡΟΥ

*Δραμάσιν ἐν πολλοῖσι διέπρωτες, ὅσα Μένανδρος
ἐγραψεν, ἢ Μαισέων σὺν μῆρ ἢ Χαρίτων.*

¹ From Herodotus, viii. 96. Colias was near Salamis, and the prophecy is said to have been made long before the battle.

² Critonianus was a sculptor.

THE DECLAMATORY EPIGRAMS

508.—PALLADAS

IF one wishes to enjoy a happy day, meeting you makes his day a good one; but if one wishes the contrary, not meeting you makes it a bad one.

509.—LYSISTRATUS THE SEER

THE women of Colias shall cook with oars.¹

510.—ANONYMOUS

CRITONIANUS married me, Solon begat me, my name was Meltine, I was moulded by the hands of my husband.²

511.—ANONYMOUS

ASCLEPIOS ordered me in his kindness to adorn his grey locks with gold, and I gladly did it, since he deemed this service on my part to be pleasing to him.³

512.—ANONYMOUS

On a Book

TEACHER of the ruler of Rome, be gracious to me, accepting kindly the mysteries of the book of Protus, the deep words revealed by the pen of Philoponus.⁴

513.—CRINAGORAS

On an Actor

THOU didst excel in the many dramas that Menander, with one of the Muses or one of the Graces, wrote.

³ A dedication to Aesculapius after a cure.

⁴ Protus appears to be author, Philoponus the scribe of the book, but all is mysterious.

GREEK ANTHOLOGY

514.—ΑΛΛΟ

Ἦς γάμον εὖ ξίσσεν¹ με νεοζεύκτοιο Προκίλλης
τὸν νυμφῶν θαλάμοις αἰὲν ἀειδόμενον,
εὐξάμενος τάδε Μῆνις ὁ κωμικός· “ὦ Ὑμέραιε,
ἔρχεο καὶ νύμφη καὶ γαμέοντι φίλος.”

515.—ΑΛΛΟ

Τριῖς εἰς' αἱ Χάριτες· σὺ δὲ δὴ μία ταῖς τρισι ταύταις
γεννηθῆς, ἵν' ἔχῃς αἱ Χάριτες Χάρिता.

516.—ΚΡΙΝΑΓΟΡΟΤ

“Ἐρδοὶ τὴν ἔμαθ'εν τις,” ὅπου καὶ ὑπ' Ἀλπίας
ἄκρας
ληῖσται λασίαις ἀμφέκομοι κεφαλαῖς,
φωρῆς ἀπτόμενοι, φυλακὰς κύνας ὧδ' ἀλείονται·
χρίονται νεφροῖς πῖαρ ἔπεισιν ὅσον,
ψευδόμενοι βινῶν ὀξὺν στίβον. ὦ κακὸν εὐρεῖν 5
ρήτεροι Λαγῶν μήτις ἢ ἀγαθόν.

517.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΟΤ

Ὀρφεὺς θῆρ' ἔπειθε, αὐτ' Ὀρφέα· Φοῖβος ἐνέκα
τὸν Φριγία, σοὶ δ' εἰκελ μελπομένη, Γλάφυρ,
σώματα καὶ τέχνης καὶ σώματος. αὐτ' κεν Ἀθήνη
ἔρριψεν λωτοὺς τοῖα μελιζομένη,
οἷα σὺ ποικιλοστρώπης· ἀφ' ἡπείρου καὶ ἀκούων 5
αὐτὸς Παισιδέης Ὑπέρως ἐν ἀγκαλίᾳ.

¹ I write εὖ ξίσσεν for ἔξενξεν.

¹ *op. v.* 146.

² In *Op. v.* 27 *scilicet* Ovidius accompanied Augustus on his journey to Spain, passing through Liguria.

THE DECLAMATORY EPIGRAMS

514.—ANONYMOUS

I AM the god who is always chanted in the chambers of brides, and Menis, the comic actor, polished me well for the wedding of newly-married Procilla, and sent me with this prayer: "Go, Hymenæus, in friendly wise, to both bride and bridegroom."

515.—ANONYMOUS

THE Graces are three, and thou art one born for these three, that the Graces may have a Grace.¹

516.—CRINAGORAS

"LET every man ply his own trade," indeed. Under the high Alps the shock-headed robbers, when they have a job in hand, thus avoid the watch-dogs. They grease themselves thickly with kidney-fat to deceive the dogs' keen scent. It is more ready in devising evil than good, the Ligurian mind.²

517.—ANTIPATER OF THESSALONICA

ORPHEUS charmed beasts and thou charmest Orpheus. Phoebus vanquished the Phrygian,³ but he yields to thee when thou playest, Glaphyrus—the name⁴ suits both thy art and thy person. Athena would never have thrown the flute away⁵ had she made such music as thou, master of varied delight. Sleep himself, lying in Pasithea's arms, would awake if he heard thee.

³ Marsyas.

⁴ = refined.

⁵ Athena invented the flute, but threw it away in disgust as playing it disfigured her.

GREEK ANTHOLOGY

518.—ΛΑΚΑΙΟΥ ΜΕΣΣΗΝΙΟΥ

Μακίονος τείχη, Ζεῦ Ὀλύμπιε· πάντα Φιλίππου
 ἄμβρατά· χαλκείας κλείε πύλας μακάρων.
 χθών μὲν δὴ καὶ πόντος ὑπὸ σκήπτροισι Φιλίππου
 ἐέμνηται· λοιπὰ δ' ἄ πρὸς Ὀλυμπον ὁδός.

519.—ΤΟΥ ΑΥΤΟΥ

Πίνωμαι, ὦ Ἀθηναίε, πολὺ πλέον ἢ πῖς Κύκλωψ
 νηδὺν ἀνδρομέων πλησίμετος κρεάων·
 πίνωμαι· ὥς ὀφελόν γε καὶ ἔγκαρον ἐχθροῦ ἀραξας
 βρέγμα Φιλίππειος ἐξέπιον κεφαλῆς·
 ὥσπερ ὁ ταιριῖσα παρὰ κρητῆρι φόρῳ
 γένετατ', ἐν ἀκρήτῳ φάρμακα χυνομένοις.

520.—ΛΑΛΟ

Ἄλκαίου τάφος οἶκος, ὅν ἔκτανεν ἡ πλατίφυλλος
 τιμωρὸς μυχῶν γῆς θυγάτηρ μάφανος.

521.—ΑΔΕΣΗΟΤΟΝ

Εἰς Σαπφῶ παρὰ τῶν Μουσῶν

Οὐδ' ἄρα σά γε θλιζόν ἐπὶ κλέος, ὥτασσε Μοῖρα
 ἥματι, τῷ πρώτῳ φῶς ἴδες ἀελίου,
 Σαπφῶ· σὺ γὰρ ῥῆσιν ἐκτόσμεν ἀφθιτον εἶμεν,
 σὺν δὲ πατὴρ πάντων νεύσας ἐρισφύλαχος·
 μέλγῃ δ' ἐν παιτίσιν ἀνδρῶν ἀμερίσσει,
 αὐδὲ πλυστὶς ψάμας ἐσθνεῖ ἠπειρανιά.

* The fragment is of course unscathed. Alcaeus, as the next epigram shows, was the bitter enemy of King Philip V.

THE DECLAMATORY EPIGRAMS

518.—ALCAEUS OF MESSENE

HEIGHTEN thy walls, Olympian Zeus; all is accessible to Philip: shut the brazen gates of the gods. Earth and sea lie vanquished under Philip's sceptre: there remains the road to Olympus.¹

519.—BY THE SAME

(Addressed to King Philip, son of Demetrius)

I DRINK, Bacchus, I drink: yes, deeper than the Cyclops drunk when he had filled his belly with the flesh of men: would I could dash out the brains of my foe and drain Philip's skull to the dregs, Philip who tastes of the blood of his friends as he carouses, pouring poison into the wine.²

520.—ANONYMOUS

On Alcaeus (probably by his enemy King Philip)

THIS is the tomb of Alcaeus who was killed by the broad-leaved daughter of earth, the radish, punisher of adulterers.

521.—ANONYMOUS

The Muses to Sappho

No little fame, Sappho, did Fate grant thee on the day thou didst first see the sun. For we consented that thy utterances should be immortal, and the Father of all, the Thunderer, approved. All men shall sing thee, and thou shalt not lack glorious report.

² Philip is said to have poisoned Aratus, among others, in this manner.

GREEK ANTHOLOGY

522. — ΑΔΕΣΠΟΤΟΝ

Ίλιάς, ὦ μέγα ἔργον, Ὀδυσσεΐης τε τὸ σῶφρον
 γράμμα, τὸ καὶ Τροίῃ θῆκεν ἴσῃν Ἰθάκην,
 τὼν με γέροντ' αὖξοιτ' ἐς αἰὲν ἔειν· ἡ γὰρ Ὀμήρου
 σειρήν ὑμετέρων ρεῖται ἀπὸ στομάτων.

523.—ΑΔΗΛΟΝ

Καλλιόπη πολύμυθε μελισσοβότον Ἑλικῶρος,
 τίκτε μοι ἄλλον Ὀμηρον, ἐπεὶ μολει ἄλλος Ἀχιλ-
 λευς.

524.—ΑΔΕΣΠΟΤΟΝ

Ὕμνος εἰς Διόνυσον

Μέλωμεν βασιλῆα φιλοῦτον, Ἐραφιώτην,
 Ἀβροκόμην, Ἀγροῖκαν, Αἰδίαιμον, Ἀγλαόμορφον,
 Βοιωτὸν, Βρώμιον, Βακχεύτονα, Βοτρυοχαίτην,
 Γηθόσυτον, Γοριόντα, Γιγαντολέτην, Γελοῶντα,
 Διογενῆ, Δίγονον, Εἰθυραμβογενεῖ, Διόνυσον, 5
 Εἰδίον, Εὐχαίτην, Εὐάμπελον, Ἐγρεσίκωμον,
 Ξηλαῖον, Ξαχολον, Ξηλήμορα, Ξηλοδοτήρα,
 Ἡπιον, Ἡδυνπστην, Ἡδούθρουν, Ἡπεροπῆα,
 Θυρσοφόρον, Θηρήκα, Θιασώτην, Θυμολόγοντα,
 Ψεφιδέτην, Ἰμερτόν, Ἰσπλόκον, Ἰραφιώτην, 10
 Κωμαστήν, Κεραῖον, Κισσόστέφανον, Κελαδειόν,

THE DECLAMATORY EPIGRAMS

522.—ANONYMOUS

Iliad, thou great work, and *Odyssey*, chaste poem,
that hast made Ithaca Troy's equal, make me, the
old man, grow in eternal youth; for from your lips
flows the Siren song of Homer.

523.—ANONYMOUS

CALLIOPE, eloquent goddess of Helicon the pasture
of bees, bear me a second Homer, since a second
Achilles has come.

524.—ANONYMOUS

*A Hymn to Dionysus (containing his Epithets in
Alphabetical Order)*

LET us chant the king who loves the call of Euhoe,
the King Eiraphiotes,¹
Tender-haired, rustic, much besung, fair of form,
Boeotian, Bromius, reveller, with vine-leaves in his hair,
Merry, productive, slayer of giants, the laughèr,
Son of Zeus, twice-born, son of the Dithyramb.
Dionysus,
Euus, with lovely locks, rich in vines, awaker of revels,
Jealous, very wrathful, envious, bestower of envy.
Gentle, sweet drinker, sweet-voiced, cozener,
Thracian, thyrsus-bearing, boon-companion, lion-
hearted,
Slayer of Indians, desirable, twiner of violets, hiero-
phant,
Reveller, horned, ivy-crowned, noisy,

¹ The meaning of this epithet is quite unknown.

GREEK ANTHOLOGY

Λυδόν, ληναίον, λαθικηδέα, λυσιμέριμον,
 μύστην, μαινόλιον, μεθυώπτην, μυτιόμορφον,
 νυκτέλιον, νόμιον, νεβρώτσα, νεβριόπεπλον,
 ξυστοβόλον, ξυνόν, ξυεδώπτην, ξανθοκάκητον, 15
 ὀργίλον, ὀβριμόθυμον, ὀρέσκιον, ὀρεσιφοίτην.
 πουλυπότην, πλαγκτήρη, πολυστέφανον, πολύκωμον,
 ῥηξίνοον, ῥαδιόν, ῥικνώτσα, ῥηνοφορήν,
 σκιρτητόν, Σάτυρον, Σεμελιγενέτην, Σεμελήα,
 τερπνόν, ταυρωπόν, Τυρρηγολίτην, ταχύμηνιν, 20
 ὑπροφώβην, ὑγρόν, ὑμενήιον, ὑλήεντα.
 φηρομανή, φρικτόν, φιλομειδέα, φοιταλιώτην,
 χρυσίκερυν, χάριεντα, χαλίφρονα, χρυσεομίτην,
 ψυχοπλανή, ψεύστην, ψοφομήδεα, ψυχοδαίκτην,
 ὦμιον, ὦμηστην, ὠρείτροφον, ὠρεσίδουπον, 25
 μέλπουμεν βασιλῆα φιλαίον, Εἰραφιώτην.

525.—ΛΔΕΣΗΟΤΟΝ

Ὕμνος εἰς Ἀπόλλωνα

Ὕμνέωμεν Παῖνα μέγαν θεόν Ἀπόλλωνα,
 ἄμβροτον, ἀγλαόμορφον, ἀκροσεκόμην, ἀβροχαίτην,
 βραθύνοον, βασιλῆα, βελεσπιχαρή, βιοδώτην,
 γηθόστυον, γελῶντα, γιγαντολέτην, γλυκέθυμον,

THE DECLAMATORY EPIGRAMS

Lydian, lord of the wine-press, dispeller of care,
Healer of sorrow, mystic, frenzied, giver of wine,
 thousand-shaped,
God of the night, shepherd-god, fawn-like, clothed
 in fawn-skin,
Spear-thrower, common to all, giver of guests, yellow-
 haired,
Prone to anger, stout of heart, lover of the mountain
 shade, wanderer on the mountains,
Deep drinker, wanderer, wearer of many garlands,
 constant reveller,
Mind-breaker, slender, wrinkled, clad in sheep-skin,
Leaper, satyr, son of Semele,
Jovial, bull-faced, slayer of Tyrrhenians, swift to wrath,
Chaser of sleep, liquid, hymeneal, dweller in the woods,
Mad for wild beasts, terrible, laughter-loving, wan-
 derer,
Golden-horned, graceful, relaxer of the mind, golden-
 filleted,
Disturber of the soul, liar, bent on noise, tearer of the
 soul,
Seasonable, eater of raw flesh, nurtured on the moun-
 tains, making clamour on the mountains.
Let us chant the King who loves the call of Eukoe,
 the King Eiraphiotes.

525.—ANONYMOUS

A similar Hymn to Apollo

LET us hymn Paean the great god, Apollo;
Immortal, gloriously formed, unshorn, soft-haired,
Stern-hearted, king, delighting in arrows, giver of
 life,
Joyous, laughing, slayer of giants, sweet-hearted,

GREEK ANTHOLOGY

Διογενῆ, Διόπαιδα, δρακοντολτήν, δαφνοερήθη, 5
 εὐλαλον, εὐρυβίην, ἐκατηβόλον, ἐλπίεσσαπτην,
 ἔωσγόνον, ζάθειον, Ζηρόφρονα, ζηλοδοτήμα,
 ἥπιον, ἡδυνεπῆ, ἡδύφρονα, ἡπιόχειρα,
 θηροφύον, θαλερόν, θελξίφρονα, θελγεσίμυθα,
 ἱαφέτην, ἱμερτόν, ἰήιον, ἱπποκομιστήν, 10
 κοσμοπλόκον, Κλάριον, κρυτερόφρονα, καρπογί-
 νεθλον,

Λητογενῆ, Λαρόν, Λυροερήθεα, λαμπετόωντα,
 μυστιπόλον, μάντιν, μεγαλήτορα, μυριόμορφον,
 νευροχαρῆ, νερόν, νηπειθέα, νηφαλιῆα,
 ξυνοχαρῆ, ξυνόν, ξυρόφρονα, ξινοδοτήρα, 15
 ὀλβιον, ὀλβιοεργόν, Ὀλύμπιον, οὐρεσιφασίτην,
 πρηνῆ, παντοερκῆ, παταπήμονα, πλουτοδοτήρα,
 ῥυσίπικρον, ῥυδόχρουν, ῥηξιήτορα, ῥηξιέλευθον,
 σαρμαλόεσσα, σέφωρ, σελαυγετότην, σωτήριον,
 τερψίχορον, Τίτωνα, τελείστορα, τιμήντα, 20
 ὑμναγόρην, ὑπάτον, ὑψαύχενα, ὑψήντα,
 Φωῖβον, Φωιβύζοντα, φιλοστέφανον, φρινοερήθη,
 χρῆσμαγόρην, χρύσειον, χρυσοχροῖα, χρυσοβέλεμεν,
 ψαλμοχαρῆ, ψαλτήν, ψευδίστυγα, ψευχοδοτήρα,
 ὤκυπον, ὤκυεπῆ, ὠκυσκόπον, ὠρεσιδωτήν, 25
 ἱμνέωμεν Παῖνα μέγαν θεόν Ἀπόλλωνα.

THE DECLAMATORY EPIGRAMS

Son of Zeus, slayer of the dragon, lover of the laurel,
Sweet of speech, of ample might, far-shooter, giver
 of hope,
Creator of animals, divine, Jove-minded, giver of zeal,
Mild, sweet-spoken, sweet-hearted, gentle-handed,
Slayer of beasts, blooming, charmer of the spirit, soft-
 speaking,
Shooter of arrows, desirable, healer, charioteer,
Weaver of the world, Clarian, strong-hearted, father
 of fruits,
Son of Leto, pleasant, delighting in the lyre, resplen-
 dent,
Lord of the mysteries, prophet, magnanimous, thou-
 sand-shaped,
Lover of the bow-string, wise, stiller of grief, sober,
Lover of community, common to all, taking thought
 for all, benefactor of all,
Blessed, making blessed, Olympian, dweller on the
 hills,
Gentle, all-seeing, sorrowless, giver of wealth,
Saviour from trouble, rose-coloured, man-breaker,
 path-opener,
Glittering, wise, father of light, saviour,
Delighting in the dance, Titan, initiator, revered,
Chanter of hymns, highest, stately, of the height,
Phoebus, purifier, lover of garlands, cheerer of the
 spirit,
Utterer of oracles, golden, golden-complexioned,
 golden-arrowed,
Lover of the lyre, harper, hater of lies, giver of the
 soul,
Swift-footed, swift-voiced, swift of vision, giver of
 seasons.
Let us hymn Paean the great god, Apollo.

GREEK ANTHOLOGY

526.—ΛΑΦΕΙΟΥ ΜΙΤΤΑΙΗΝΑΙΟΥ

Κλαίει, θεός, μεγάλαισιν πύλας ἀκμήτας Ὀλύμπων
 φρουρεῖ, Ζεῦ, ξαθίαν αἰθέρος ἀκρόπυλιν.
 ἦδ' ἔτι γὰρ καὶ πόρτος ὑπέξευκται ἐσθλὴ Τρώης,
 καὶ χθών· οὐρανίη δ' οἶμος ἔτ' ἔστ' ἄβυστος.

527.—ΧΡΗΣΜΟΣ

Τλασθὲ λείων ἄλλαγα παθὼν τετλημένοι θυμῶν
 οὐδαίς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποτίσσει.

528.—ΠΑΛΛΑΔΑ

Εἰς τὸν οἶκον Μαρίνης

Χρηστικῶν γεγαῶτες Ὀλύμπια δώματ' ἔχοντες
 ἐθάλαμ' ἐμετασυσιν ἀπήμους· οὐδ' ἔτι γὰρ αὐτοὺς
 χροὴ φόλλαι ἀγροῦσα φερέσβιον ἐν πυρὶ θήσει.

529.—ΑΔΗΛΟΝ

Ἐς κλισίῳρον πόρνης ἀπὸ δάφνης

λέκτρον ἑὸς φεύγοντα λέκτρον πάλαισιν ἐτυχθην.

530.—ΑΔΗΛΟΝ

Εἰς ἄρχοντα ἀνάξιον

Οὐκ ἐθέλοντα τύχη σε προσέγραψεν, ἀλλ' ἵνα εἰξῇ,
 ὥς ἂν καὶ μέχρι τοῦ πταῖνα πικρὴν εἴπῃται.

1. Imitated from No. 518, which ep.

2. v. 26: given in a dream to Hipparchus.

THE DECLAMATORY EPIGRAMS

526.—ALPHEIUS OF MYTILENE

SHUT, O god, the tireless gates of great Olympus ;
keep, O Zeus, the holy castle of heaven. Already
sea and earth are subdued by the Roman arms, but
the path to heaven is still untrodden.¹

527.—ORACLE FROM HERODOTUS²

LION, with long-suffering heart, bear the unbear-
able. No evil man shall escape punishment.

528.—PALLADAS

On the House of Marina

THE inhabitants of Olympus,³ having become
Christians, live here undisturbed ; for here they
shall not be put on the fire in the melting-pot that
produces necessary small change.

529.—ANONYMOUS

On the Bed of a Harlot made of Laurel

I who fled the bed of one,⁴ am made a bed for
many.

530.—ANONYMOUS

On an Unworthy Magistrate

FORTUNE did not willingly give you advancement,
but to show that her omnipotence reaches even as
low as you.

³ Bronze statues of the heathen gods.

⁴ Daphne fled from Apollo to preserve her chastity.

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531.—ΑΔΗΛΟΝ

Εἰς Ἰσαύρους

Λύραις ἴσα θέουσιν, ὅθεν λαχὼν οὐτομα τοῦτο.

532.—ΑΔΗΛΟΝ

Εἰς κολόκυνθον

*Εἰπέ μοι, ὦ κολόκυνθε, τίμος χάριν εἴσεται καὶ μῦθον
οὐ αἰκνέων ἐφάνη διερὼν γένος, οὐ κολοκύνθων.*

Ὁ κολόκυνθος πρὸς ταῦτα

*Ζητὸς ἐπομβρισταίτος ἐπεκλυσθήσεται ἄρουραι,
ἡμετέρημ δ' ἀκούσαν ἐτι κρύπτουσι γενέθλην.*

533.—ΑΔΗΛΟΝ

Εἰς τὸν ἀπὸ κορτοῦ κατερχόμενον θηριομάχην

*Κορτὸν ἀνὴρ κατέπηξε, δέμας δ' αἰς αἶρα ρίψας
ἐναιώθη παρακίσησας, ἀνεγερμένονα δ' ὑπερβεν
θηρὸς ὑπερκατέβαινεν ἐνατρέπτοισι πόσσιν·
οὐδὲ λαβὼν· λατὴ δ' ἐμὴ γ' ἰαχὴν· ἐκφυγε δ' ἀνὴρ.*

534.—ΑΔΗΛΟΝ

Εἰς Ἄρτεμιν

Ἄρτεμις ἰδρώσασα προάγγελός ἐστι κηδοιμοῦ.

535.—ΑΔΗΛΟΝ

*Κισσὸφ μιν Διὸς αἶψα γάλαται, αἶψα δὲ Ζεὺς,
οἱ ναέται ξείνοισι, ἡ δὲ πόλις ναέταις.*

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531.—ANONYMOUS

On the Isaurians

THEY run equal to the winds : hence their name.¹

532.—ANONYMOUS

To a Pumpkin

TELL me, pumpkin, why even so late as this the watery tribe of cucumbers and pumpkins has not appeared.

The Pumpkin's Reply

ZEUS rained heavily and flooded the fields, which still hide our race against our will.

533.—ANONYMOUS

On a Beast-fighter who escaped by means of a Pole

A MAN fixed a pole on the ground, and throwing himself into the air made a somersault, and with his nimble feet passed over the back of the beast that was rushing at him. It failed to catch him ; the people applauded loudly and the man escaped.

534.—ANONYMOUS

On Artemis.

ARTEMIS, sweating, forbodes war.

535.—ANONYMOUS

DIONYSUS glories in ivy, Zeus in the aegis, the inhabitants of this city in their hospitality, and the city in her inhabitants.

¹ *Isos*, equal ; *aura*, wind.

GREEK ANTHOLOGY

536.—ΑΛΛΟ

Εἰς Ἀλφειὸν ποταμόν

Ἄβροχον ἐν πελάγεσσιν εἰς ὕδατος ἔπλεον ἔδωκεν.

537.—ΝΕΣΤΟΡΟΣ ΝΙΚΑΕΩΣ

Τίπτε με θρυλίσαντες ἄμην ἀπεπαύσατ' ἀοιδόν;
ἵπποις ἵπποιον ἔδωκεν, καὶ ἀοιδὸς ἀείδειν
ἦν εἰ τις ἵπποιον δεκάδ' ἀθλῶσιν ἀείδειν,
ἀμφότερων ἡμάρτε, καὶ ἵπποισι καὶ ἀοιδῇς.

538.—ΑΔΗΛΩΣ

Ἐχει τὰ κδ' γράμματα

Ἄβροχίτων δ' ὁ φύλαξ θηρωζυγοκαμφσιμώτωπος.

539.—ΑΛΛΟ

Ὅμοιον

Ἄβρος δ' ἐν προχοαῖς Κύκλων φθογγάζετο μύρμηξ.

540.—ΑΔΗΛΩΣ

Μὴ τάχ' οὖς Ἡρακλείδου ἐπ' ἡμφαλίαν εἶλεε βίβλον
ταύφροσιν μάλα καὶ ὑσβάτους ἀστραπιτοῦς.
ὁρμυρὴ καὶ σκοτεινὴ πῦρ ἀλάμπεται· ἦν εἰ σε μύσσης
εἰσαγόμεν, φαιερὸν λαμπρότερον ἡλίου.

541.—ΑΝΤΙΗΑΤΡΟΥ

Θεογένης Πείσαντι τὰ τεχνήεντα κυπελλοῦ
περιέει· χρησάμεν δ' οὕμαινε ἀμφότερα·

¹ He means that his detractors know nothing of poetry and should confine themselves to matters they understand.

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536.—ANONYMOUS

On the River Alpheius

WATER in the sea travelled through water without getting wet.

537.—NESTOR OF NICAËA

Why did you make a disturbance and stop my song? A rider has learnt how to ride, and a singer how to sing. But if one who has learnt riding wants to sing, he is a failure in both riding and singing.¹

538, 539.—ANONYMOUS

These Nonsense Verses each contain all the Letters of the Alphabet.

540.—ANONYMOUS

Do not rapidly unfold to the end of the roll: the book of Heraclitus the Ephesian. The path is very difficult, and all is mist and unilluminated darkness; but if one initiated introduce you, it is clearer than the bright sun.

541.—ANTIPATER OF THESSALONICA

THEOGENES sends to Piso² the skilfully wrought bowls, and both of us together contain the heavens.

² = Latin *umbilicus*.

³ See No. 428.

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τοιαῖα γὰρ ἐκ σφαίρης τετμήματα, καὶ τὸ μὲν ἡμῶν
 τοὺς νοτίους, τὸ δ' ἔχει τέρμα τῶν Βορέη.
 ἀλλὰ σὺ μηκέτ' Ἀρήτων ἐπίβλεπε· εἰσὰ γὰρ
 ἄμφοιν
 μέτρα πιὼν ἀθρεῖς πάντα τὰ φαινόμενα.

5

542.—ΚΡΙΝΑΓΟΡΟΥ

Θάρσει καὶ τέτταρσι διαπλασθέντα πρωτόποις
 μύθων καὶ τοῦτων γράψαι ἔτι πλείωσιν·
 οὔτε αὖ γὰρ λείγουσι, Φιλοκίδη, οὔτε Βαθυλλῶν,
 τῶν μὲν ἁουδαίων, τῶν δὲ χερσὶν χαριτες.

543.—ΦΙΛΙΠΠΙΟΥ

Θεσσαλίας εὐππυος ὁ ταυμελάτης χορὸς ἀνδρῶν,
 χερσὶν ὁπλουχοῖς θηροῖν ὀπιζώμενος,
 κατ' ἐρωτυπεῖς πώλους ζεύξε σκιρτήματι ταύρων,
 ἀμφιβαλεῖν σπενδῶν πλέγμα μετωπίδων·
 ἀρετάτων δ' ἐς γῆν κλίνας ἄμα κούροπτον ἄμμα
 θηρὸς τὴν τόσσην ἐξεκύλισε βίην.

5

544.—ΑΔΔΑΛΙΟΥ

Τυδῆι βήρυλλε με Τυλφῶν ἀνέπεισε Γαλήνην
 εἶναι, καὶ μαλακαῖς χερσὶν ἀνῆκε κόμας·

¹ *i.e.* each is a perfect hemisphere.

² Bathyllus was a celebrated pantomime-dancer. Philonides, it would seem, sung his pieces himself. In these pieces one singer and one dancer took all the different parts, which, of course, were played one after the other.

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We are both carved out of a sphere,¹ and one of us contains the southern constellations, the other the northern. No longer consult Aratus, for if you empty us both you see all the *Phaenomena*.

542.—CRINAGORAS

NEVER fear, Philonides: write a piece composed for four parts or even more: for neither your singing nor the motions of Bathyllus' hands shall be lacking in grace.²

543.—PHILIPPUS

THE well-mounted troupe of bull-fighters from Thessaly, armed against the beasts with no weapons but their hands, spur their horses to run alongside the galloping bull, bent on throwing round its neck the noose of their arms. At the same time pulling it towards the ground by thus hanging themselves at the end of its neck and weighing down its head, they roll over even such a powerful brute.³

544.—ADDAEUS

*On a Figure of Galene cut by Tryphon*⁴

TRYPHON coaxed me, the Indian beryl, to be Galene, the goddess of Calm, and with his soft hands let

³ It is implied, of course, that the man throws himself off his horse. In Heliodorus (x. 30) the man is described as throwing his arms round the bull's neck and burying his face between its horns, and this seems to be what is meant here.

⁴ A famous gem-carver, some of whose work we possess.

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ἤριες καὶ χεῖλη ἰσχυρὴν λαοῦντα¹ θαλάσσαν,
 καὶ μαστοῖς, τοῖσιν θύλῳ ἀμεινόμεν.
 ἦν δέ μοι ἡ φάσμαρ' ἡ γυνὴ λίθος, ὥς ἐν ἐστοίμῳ
 ὄρμηται, γνωστὴ καὶ τάχα νηχομένη.

5

545.—ΚΡΙΝΑΓΟΡΟΤ

Καλλιμαχον τὸ τορευτὸν ἔπος τούτ'· οἷ γὰρ ἐπ' αὐτῷ
 ὤνῃ τοὺς Μουσέων πάντας ἔσειε κάλους,
 αἶσα δ' Ἐκάλης τε φιλοξείνοιο καλὴν
 καὶ θῆσ' Ἐμαρῶν οὓς ἐπέθηκε πόρους,
 τοῦ σοι καὶ νεαρὴν χερῶν σθένος εἴη ἀρίσθαι,
 Μαρκελλε, κλεινοῦ τ' αἶνον ἴσον Διόττι.

5

546.—ΑΝΤΙΦΙΛΟΤ

Κῆρ πρέμν' λαχέτω μὲ ποτε σταβῆς, αἱ θ' ὑπὲρ αὐτῆς
 ἠχέωνται ψυαῖαι τοιμαυτὴν ἐφθονίης,
 καὶ πῦρ ἐκ μελάνκων διεστημένον, ἢ τ' ἐπὶ τοῦτων
 χύτρη, καὶ κοινὸς πομφόλυγος θόρυβος,
 καὶ κε φασὶν τ' εἰσέδοιαι ἐνέκων ἢ οὐ τρέπεζα
 ἔστω μοι ἀπρωτὸ νῆος ὑπερθε σάνις·
 ὅς κε λαρεῖ, καὶ ψιθυρισμὸς τὸ ταυτικόν· εἴχε τύχη τις
 πρόφην' τοιαύτη τὸν φιλόκοινον ἐμέ.

5

547.—ΑΔΗΛΟΝ

Τὰ εἴκοσι τέσσαρα στοιχεῖα

Τηχέει δ' ἐπεργασίας φραγμῶν ἐξοιθίζε κλωψ.

¹ So Jacobs : πλείοντα MS.

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down my hair. Look at my lips smoothing the liquid sea, and my breasts with which I charm the windless waves. Did the envious stone but consent, you would soon see me swimming, as I am longing to do.

545.—CRINAGORAS

*With a copy of Callimachus' Hecale*¹

THIS chiselled poem is Callimachus', for in it he let out every reef of his Muse. He sings the hut of hospitable Hecale, and all the labours that Marathon imposed on Theseus. May the young strength of Theseus' hands be thine, Marcellus,² and a life of equal renown.

546.—ANTIPHILUS

ONCE in a way let my couch be on the ship's poop, the weather-cloths above sounding with the blows of the spray, the fire breaking out from the stones,³ and the pot upon them bubbling with empty noise. Let my eyes be on the unwashed cabin boy, and let my table be the first plank of the deck that offers: and a game of "Give and take" and the gossip of the sailors. The other day this happened to me, who love to be at hail fellow all round.

547

Similar to Nos. 538, 539

¹ Hecale was an old woman who entertained Theseus at Marathon when he went to combat the Marathonian bull.

² The nephew of Augustus, whose early death Virgil bewails.

³ Within which it is built.

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548.—ΒΙΑΝΟΡΟΣ

Κούρρον ἀποκτανίην ἐπιμάζιον Ἐγμῶνακτα,
 φεῦ, βρέφος ὥς ἀδίκως εἴλατε βουγενέες.
 ἠγροίησεν ὁ δειλὸς ἐς ὑμέας οἶα μελίσσας
 ἐλθῶν· αἱ δ' ἔχων ἦτε χερσαίονες
 ἀντὶ ἐὲς οἱ θοῆρης ἐρεμάξατε φοῖνια κίετρα,
 ὦ πικραί, γλυκερῆς ἀντίπαλοι χάριτος.

5

549.—ΑΝΤΙΦΙΛΟΤ

α. Κρηναῖαι λιθάδες, τί πεφονεγάτε; ποῦ τόσον ἔδαρι;
 τίς φλόξ ἀετῶνς ἔσβεσεν ἑλίου;
 β. Δακρυσίν Ἀγρικόλαο τετρημένα· πᾶν δ' ὅσον ἡμῖν
 ἦν ποσσὶν ἢ κείνου ἐνψῆς ἔχει σποδείη.

550.—ΑΝΤΙΠΑΤΡΟΤ

Κλειτὴν οὐκ ἀπόφημι· αἱ γὰρ προσάμωθεν ἔθηκαν
 κλέζεσθαι πτηνῶν, Τῆν, Βορηιάδαι.
 Ἀλλὰ καὶ Ὀρτυγίην εἶχε κλέος, οὐνομα δ' αὐτῆς
 ἠρξίτο Ῥεπαῖον ἄχρῃς Ὑπερβορέων.
 οὐδ' αὖ μὲν ζώεις, ἢ δ' αὖτις τίς κε δώδπει
 ὄψεσθαι Τήνου Δῆλον ἐρημοτέρην;

6

551.—ΑΝΤΙΦΙΛΟΤ

Καλχαδοὶ δισιτηνὸν ἐρωδιὸν ἐχθρὰ κολάζει
 τεῦ χάριτι ὁ προσδοτὴς ὄρεϊς ἀει λέγεται.
 Φιλῖβος ἑρῶν· τινάγῃτιν ὅτ' εἰς ἅλα κῶλον ἐλαφρὸν
 στήσας, ψαμμίτην ἐόρπει· †ἐθιμολόγει.

¹ Zetes and Calais, slain in Tenos by Heracles.

² For the descent condition of Tenedos, see No. 498. Ὀρτυγία

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548.—BIANOR

YE children of the ox, how wrong of you to kill Hermonax, the straying baby boy! The poor child, in the innocence of his heart, went to you thinking you were bees, and you proved worse than vipers. Instead of giving him a dainty feast you drove your murderous stings into him, bitter bees, contrary in nature to your sweet gifts.

549.—ANTIPHILUS

A. YE streams of the fountain, why have ye fled? Where is all that water gone? What fiery sun has extinguished the ever-running spring? *B.* We are exhausted by tears for Agricola; his thirsty dust has absorbed all the drink we had to give.

550.—ANTIPATER OF THESSALONICA

I SAY not, Tenos, that thou art not famous, for of old the winged sons of Boreas¹ got thee renown. But Ortygia was celebrated too, and her name reached to the Rhipaean Hyperboreans. But now thou livest and she is dead. Who would have expected to see Delos more desert than Tenos?²

551.—ANTIPHILUS

CALCHEDON hates and punishes the ill-omened heron. Phoebus will tell for what reason it is always called the traitor-bird. When in the shallow sea standing on its thin shanks it was picking up its food was an old name of the island. For the story of the annual first-fruits brought to Delos by the Hyperboreans see Herodotus iv. 33.

εὐσμενίης τότ' ἐβησαν ἐπὶ πτόλιν ἀντιπύρηνθεν,
 ὅψ' ἐκείνοισι ποζοβατέϊν πέλαγος.
 βάλλετε εἴη κακὸν ὄρνιν, ἐπὶ Βαρὺν ἥρατο μισθὸν
 ἐκ ἐφών, κόχλους καὶ βρύον, ὁ προδότης.

552.—ΑΝΤΙΠΑΤΡΟΥ

Καὶ Μακεδῶν ὁ σιδηρὸς ἐν ἄορι, καὶ τὰ πρὸς Ἀλκίην
 τῆς ἀπ' Ἀλεξανδρῶν χείρας ἐπιστάμενος.
 Πείσων, σὴν ποθέων ἰκόμεν χεῖρα· ταῖτο δὲ φωνῶν
 "Χαίρων ἀξιτερὴν εἴρον ἀφειλομένην."

553.—ΑΛΛΟ

Λευκάδος ἀντί με Καῖσαρ, ἰδ' Ἀμβρακίης ἐριβώλου,
 Θηρηταίου τε πέλαγε, ἀντί τ' Ἀνακτορείου,
 Ἄργεος Ἀμφιλόχου τε, καὶ ἐπτόσα βαίσατο κύνεω
 ἅσπε' ἐπιθρόσκειν δουραμανῆς πόλεμος,
 εἴσατο Νικοπολιν, θείην πόλιν· ἀντι δὲ νίκης
 Φοῖβον ἄνελξ ταύτην δέχοντα Ἀκτιῶδες.

554.—ΑΡΙΕΝΤΑΡΙΟΥ

Λάθριος Ἡράκλεια καλὸν ὑπὸ χαίλασιν ἔλκεται
 κείνη· παλαιὰ κατὰ σὸν ταῖς ἐβόησε πόλιν.
 πῶς ἐτλης αἰνέχος ῥέξαι καλῶν· ἢ σε βαλὼς
 εὐλευσέ τις θυλερῶν δρυξάμενος πλοκάμῳ;
 ἢ σοὶ τοῦτοισι τερπνοῖον ἄφ' Ἡρακλῆος ἐχούσῃ,
 μάχῃ, φιλεῖν Ἥδην κέκοιται ἡθελῶν;

* The incident alluded to is too obscure to require explanation, and the whole looks like a legend made up to amuse, for the local name Φοῖβος had not at Chiosdion. Such popular ex-

THE DECLAMATORY EPIGRAMS

from the sand, then the foemen crossed to the city from opposite, learning at length to pass over the sea on foot. Stone the wicked bird, for it got from the enemy a heavy reward—conchs and seaweed, the traitor.¹

552.—ANTIPATER OF THESSALONICA

A sword made of Macedonian steel and taught valiance by the hand of Alexander, I come, Piso,² longing for thy hand, and thus I greet thee: "I rejoice to find the right hand for which fate reserved me."

553.—PHILIPPUS (?)

On the Foundation of Nicopolis by Augustus

To replace Leucas, and fertile Ambracia, and Thyreum, and Anactorium, and Amphiloichian Argos, and all the surrounding cities that the furious onslaught of war destroyed, Caesar founded me, Nicopolis, a divine city. Phoebus receives this reward for the victory of Actium.

554.—MARCUS ARGENTARIUS

CLAM, Heraclea, pulchris juvenibus ore morigeraris. For long all the town says it of you. How do you venture to do such a shameful thing? Did anyone catch you by your beautiful hair and force you to it? Or is it because your pretty name is derived from Heracles that in your depravity you choose to kiss his wife Hebe (pubem juvenum).

planations of local superstitions are legion. The last couplet is, of course, playful and ironical.

² *cp.* No. 428.

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555.—ΚΡΙΝΑΓΟΡΟΥ

Νῆρσάν τ' ἔην, εἰ καὶ μὴ περιγρηΐσαντες ἔχουσιν
 μωρήναι, βαιὴν, ἐπὶ τὰ μῶνον σταθίονος,
 ἔμπης καὶ τίκτουσαν ἐπ' αἰδῶκα πῖλῶν ἀρότρου
 ὄψει, καὶ παντὸς κάρπιμον ἀκροδρόν,
 καὶ πολλοῖς εὐαγρον ὑπ' ἰχθύσι, καὶ ὑπὸ μαίρη
 εὐάνεμον, λιμένα τ' ἥπιον ἀτρεμήν,
 ἀγχόθι Κορκύρης Φαιηκίεος. ἀλλὰ γελαῖσθαι
 τῷ ἐπ' ἐωρίσθην, τοῦτ' ἐθέλων ὄνομα.

556.—ΖΩΝΑ

Νύμφαι ἐποχθίδιαι, Νηρηίδες, εἰδετε Δάφνιν
 χθιζόν, ἐπαχιδίαν ὡς ἀπείλαυσε κόριν.
 ὑμτέρμεις λιβύδεσσιν ὅτ' ἐνθορε σειριμόκαυτος,
 ὄρεμα φοιτηχθεῖς μᾶλα παρηΐδια.
 ἔπατέ μοι, καλὸς ἦν· ἡ ἐγὼ τραγὸς οὐκ ἄρα κτάμαν
 μοῦνον ἐγνιόθην, ἀλλ' ἔτι καὶ κραδίαν;

557.—ΑΝΤΙΠΑΤΡΟΥ

Ὁ σταδίων Ἀρίης ὁ Μαιεκλῆος οὐ κατελέγχει
 Περσεία, σὺν κτώτην, Ταρασὶ Κίλιασσα πύλοι.
 ταῦτα γὰρ παῖδες πτηνῶν πόδες· οὐδ' ἂν δαίμων
 οἶδ' αὐτὸς Περσείης κῶτον ἔδειξε θέων,
 ἢ γὰρ ἐφ' ὑπερήρων ἢ τέρματος εἰδέ τις ἄκρον
 ἠΐθεον, μέσσω δ' οὐ ποτ' ἐνὶ σταδίῳ.

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555.—CRINAGORAS

*On the Island of Sybota*¹

I AM an island, small, seven stadia long, though the geographers neglected (?) to measure me; but still you will see that when I am ploughed I give birth to fat crops, and that I am rich in every kind of fruit, and have plenty of fish to catch, and cool breezes in the dog-days, and the gentleness of unruffled harbours. I am near Phaeacian Corcyra. So that I might be made fun of, I took this name of which I am highly proud.

556. ZONAS

Pan is the Speaker

NEREIDS, Nymphs of the shore, you saw Daphnis yesterday, when he washed off the dust that lay like down on his skin; when, burnt by the dog-star, he rushed into your waters, the apples of his cheeks faintly reddened. Tell me, was he beautiful? Or am I a goat, not only lame in my legs but in my heart too?

557.—ANTIPATER OF THESSALONICA

TARSUS, Cilician city, the runner Aries, son of Menecles, does not disgrace even Perseus, thy founder. Such are the boy's winged feet that not even Perseus would have shown him his back in the race. The youth is seen only at the start and the finish, never in the middle of the course.

¹ Pig-pasture.

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558.—ΕΡΥΚΙΟΥ

Ὁ πρᾶγος ὁ Κλήσιωνος ὄλαν διὰ πάντῃχον ὀρέφην
αἰγας ἀκοιμάτους θῆκε φριμασσόμενος·
ὁδὸν γάρ μιν ἐτυψε Λέκον χιμαροσφρακτῆρος
τηλάθι, πετραίαν αὖθις ἀνερχομένον·
μίσφα κύνας κοίτας ἀνιέρχοντες ἐπτοίασαν
θῆρα μέγαν τραγίονος δ' ὕπνος ἔμυσε κόρας.

559.—ΚΡΙΝΑΓΟΡΟΥ

Πλοῦς μοι ἐπ' Ἰταλίην ἐντύττεται· ἐς γὰρ ἑταίρους
στέλλομαι, ὧν ἤδη δὴρὸν ἄπειμα χρόνον.
εἰφέω δ' ἡγητῆρα πεσέπλοον, ὃς μ' ἐπὶ νήσους
Κυκλάδας, ἀρχαίην τ' ἄξει ἐπὶ Σχορίην,
σύν τί μοι ἀλλὰ Μένιππε λάβει φίλος, ἱστορᾶ
κύκλον
γρῦψας, ὃ πάσης ἔστι γεωγραφίης.

560.—ΤΟΥ ΑΥΤΟΥ

Τρυγητὴ πάντων ἀναπνέει χθονὸς, εἴτε σε πόντου,
εἴτ' ἀνέμων αἶρει μεῖναι πινασσόμετον,
οἰκία μοι ῥύεν νοστευχία· εὖμα γὰρ οἶπτο
ἄλλο τόσον θαλὺς οἶδ' ἐλελιζομένης.

561.—ΦΙΛΙΠΠΙΟΥ

Εἰς σε πάρος ἀναπνεύσας, ἀσπιδας, ἐξέθλεψεν
Βυρραῖον Σκυθὴν, ἀμπεδὸν ἀγριαδα·
ἢ Κελτῶν εὐφοβλήτης δαί εὐρηματίας· ἄλπεις,
εἴς σε σιδηροστόκον θῶλος Ἰθιμηιάδας·
ἢ τοῖς ἀμφακόστοις ἐγείνω, τοῖς ἀπεπάρτοις
Ζήτρινας, ὃ στυφελὴν ἐφέχον στρατόν.

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558.—ERYCIUS

CLESON's billy-goat through the livelong night kept the she-goats awake with his snorting and jumping, for he had caught from afar the scent of a goat-slaying wolf that was approaching the fold built on the cliff. At length the dogs awakened from their bed, frightened away the huge beast, and sleep closed the eyes of the goats.

559.—CRINAGORAS

I AM getting ready to sail to Italy, for I am on my way to my friends from whom I have been absent for so long. I am in search of a navigator to conduct me and bring me to the Cyclades and ancient Corcyra. But I beg for your help too, my friend Menippus, author of the learned circular tour¹ and versed in all geography.

560.—BY THE SAME

EARTHQUAKE, most dread of all shocks, whether thou art aroused by the upshaken currents of the sea or of the winds, spare my new-built house, for I know not yet any terror to equal the quivering of the earth.

561.—PHILIPPUS

WHAT desert, sunless hill of Northern Scythia nourished thee, wild vine? Or was it the eternal ice of the snowy Celtic Alps or the iron-bearing soil of Spain -thee, who didst bear the sour grapes, the unripened clusters -that yielded this harsh juice?

¹ A "periplus" of the Mediterranean in three books.

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δίξημαι, Λυκώεργε, τῆς χερσὶς, ὡς ἀπὸ μίξης
κλήματος ἑρωτόκου βλαστὸν ὅλον θερίσῃς.

562.—ΚΡΙΝΑΓΟΡΟΥ

Ψιττακὸς ὁ βροτογέρων, ἄφεις λιγροτευχία κύρτοι,
ἦλυθεν ἐς ὀρυμνίως ἀνθοφρεῖ πτέρωγι.
αἶε δ' ἐκμυλετὼν ἀπ' ἀσμάσι Καίσαρα κλεινῷ,
οὐδ' ἀν' ὄρη λήθην ἦγαγεν οὐνόματις.
ἔώρανε δ' ὠκυδίδακτος ἅπας σίωπός, ἐρίζων
τίς φθίηναι δίδωται εὐαίμονι χαίρ' ἄντιον.
Ὀρφεὺς ὀδῶν ἐπιπτεν ἐν ὀδῶντι καὶ δε σέ, Καίσαρ,
νῦν ἀκέλευστος ἅπας ὄρνις ἀνακρέκεται.

563.—ΛΕΩΝΙΔΑ

Τοὺς φιλοπορίσας τὴν Δημόκριτον ἦν πόντῳ ἐφευγὼς,
ὠνέμεν' ἀγγέλων τοῦτο τὸ κοῖνον ἔπος,
ὡς ἢ λευκοπύρραι ἐγὼ καὶ ἐφ' ὠρείας ἤδη
κείνῳ συνοφθαλῶ τὰν ἀπ' ὀρέων ἀκείλους
ἀπειροάτω, οὐκ ὀχυρὴν γὰρ ἔχω στήσιν, εἴπερ
ὀπώρην
ἀβλήτου¹ χρήζει δρένῃαι ἀπ' ἀκρεμέως.

564.—ΝΙΚΙΟΥ

Νύκτοι ἡμεροθιὰς εὖ καὶ φαίνονται, ἀλγιστὰ
ξουθά, ἐφ' ὠραίοις ἄνθεσι μαυρομένα,
χώρει ἐφ' ἡδονῶν ποταμῶν, ἔργα τίθει οὐ,
ὄφρα τὸς πλήθῃ κηροπαγῆς θάλαμος.

"A" in *Collections from the Greek Anthology*, 1833,
p. 142.

¹ I write ἀβλήτου for ἀκρήτου.

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I seek for thy hands, Lycurgus, to tear up by the roots the whole plant of that vine, the mother of crude fruit.

562.—CRINAGORAS

THE parrot that talks with human voice, taking leave of his wicker cage, flew to the woods on his many-coloured wings, and ever assiduous in greeting famous Caesar, did not forget that name even in the mountains. All the birds, sharpening their wits to learn, strove among each other which should be the first to say "Chaire"¹ to the god. Orpheus made the beasts obey him in the hills, and now every bird tunes its voice for thee, Caesar, unbidden.

563.—LEONIDAS

If thou findest anywhere Democritus the lover of fruit, give him, Sir, this light message: that this is my season, the white-fruited fig-tree, and I bear for him the bread that wants no baking. Let him make haste, for my position is not secure, if he would pluck the fruit from my branches before they are stoned.

564.—NICIAS

BEE, that revealest the presence of many-coloured spring in her delightful bloom: yellow bee, revelling in the prime of the flowers: fly to the sweetly-scented field and busy thyself with thy work, that thy waxen chambers may be filled.

¹ Hail.

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565.—ΚΑΛΛΙΜΑΧΟΥ

Ἦλθε Θεαίτητος καθαρὸν ὄλεον· εἰ δ' ἐπὶ κισσὸν
τὸν τεῖον οὐχ αὐτῇ, Βάκχε, κίλευθος ἦγει.
ἄλλων μὲν κήρυκες ἐπὶ βραχίον ὄνομα καιρὸν
φθόγγονται, καίρου δ' Ἑλλάς ἀεὶ σοφίαν.

566.—ΤΟΥ ΑΥΤΟΥ

Μικρὴ τις, Διώνυσσε, καλὰ πρήσσοντι ποιητῇ
ρήσις· ὁ μὲν "Νικῶ" φησὶ τὸ μακρότατον
ὃ εἰ σὺ μὴ πειρήσης ἐνδοξίης, ἦν τις ἔρηται.
"Πῶς ἔβαλες;" φησὶ, "Σκληρὰ τὰ γυγνόμενα."
τῷ μωμυρίξαν· τὸ μὲν οὖν τοῦτο γίνεται
τοῖσιν· ἐμοὶ δ', ὦναξ, ἡ βραχυκυλλαβίη.

567.—ΑΝΤΙΠΑΤΡΟΥ

Ἢ καὶ ἐν' ἐν θινύφρονι κρημνίστη Ἀντιόχημις
πυρφομήτωρ, Παύλος νοσσίς, ἐπὶ κροκύδῳ,
ἢ τακεραῖς λείπασσιν κέραιε μάλα κριότερον θύρου,
Λυσίδος ἄλκιμονίς, τέτταρον ἄθυρμα Μέλθης,
ἰδατίνους φασγάνους ἐραχίονας, ἢ μόνη ἀσπίς
οὐ λείπει· ἦν γὰρ ὅλη τῶν ταλαρῶσι γὰλαξ,
Ἰταλίην ἡμειψεν, ἡνὰ πτωλόμεοι καὶ αἰχμῶς
ἡμπίπτει· Τρώην μάλθακίον χάσσει.

568.—ΔΙΟΣΚΟΡΙΔΟΥ

Ἀλλὰ Ἀρισταγόρῳ καὶ κτήματα μυήναι ἀέθεις,
Νέλε, μετ' εἰκαίης ἐξαφάρμγαν εἰδῶ.

* This is very possibly a dissonant poet who worked on new lines and had not been successful.

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565.—CALLIMACHUS

THEÆTETUS walked in an untrodden¹ road, and if this path does not lead, Bacchus, to thy ivy, the heralds shall call the names of others for a brief season, but Hellas shall proclaim his wisdom for ever.

566.—BY THE SAME

A SUCCESSFUL poet, Dionysus, is a man of few words. The most he says is "I conquer." But he whom thy auspicious gale favours not, if he be asked "What luck?" says "Things go hard with me." Let such phrases be his who broods on fancied injustice. But mine, O Lord, be the few syllables.

567. —ANTIPATER OF SIDON (?)

ANTIODEMIS, the nursling of Aphrodite, who from her babyhood slept on purple cloth, the glance of whose melting eyes is softer than sleep, the halcyon of Lysis,² the delightful toy of Methé, whose arms flow like water, who alone among women has no bones at all (for she was all cream-cheese), has crossed to Italy, that by her softening charm she may make Rome cease from war and lay down the sword.

568.—DIOSCORIDES

NILE, rising in vast volume, thou hast carried away in thy random course the farm of Aristagoras and

¹ Lysis was the originator of a particular style of merry song, the singers of which were called Lysiadi.

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αὐτός δ' αἰετὶς ὁ γέρον ἐπενήξατο βωλὸν
 ναυηγός, πάσης ἐλπύσει ὀλλυμνίης,
 γείτονος ἡμίθρανστον ἐπ' αἴλιον. "ὦ πολὺς, εὔπας, ὁ
 μόχθος ἐμός, παλῆς τ' ἔργα παλαιὰ χερσὶς,
 ἦδ' ὡρ πᾶν ἐγένεσθαι τοῖς ἐλκεσὶ τοῖς γυναιξὶ
 κῆρ' ἐπ' Ἀρισταγόρην ἔδραμε πιερώτατος."

569.—ΕΜΠΕΔΟΚΛΕΟΥΣ

Πᾶσι γὰρ πατ' ἔγω γαστρὸν καὶ πόρην τε,
 θάμνον τ', αἰωνὸς τε καὶ εἰς ἄλκις ἔμπυρνος ἰχθυς.

ὦ φίλοι, ὁ μέγα ἄστυ κατὰ ξανθοῦ Ἀκράμαντος
 ταῖς δ' ἄνδρα πόδας, ἀγαθὸν μέλιθ' ἔργων,
 χαίρειν· ἔγω δ' ἄρμιν θεὸς ἀμβροτός, οὐκ ἔτι θνητός· ὁ
 πωλιδόμαι μετὰ πᾶσι τετιμῆνον, ὥσπερ ὅκεν.
 ταινίῃς τε περίστυπτος στέφουσιν τε θαλαῖσις.

570.—ΦΙΛΟΔΗΜΟΥ

Ξανθὸν, κρητὶς πλαστὴ, μυρόχρως, μενιπυρρῶς πε,
 εὐλαλε, διπτερόγων καλὸν ἄγαλμα Πέθων,
 ψῆλαι μοι χερσὶ δροσινᾶς, μύσων· "Ἐν μονοκλίτῳ
 δεῖ με λιθοδμήτῳ δὴ ποτε πετριδίῳ
 ὅσον Ἀθωνάτος παιδὶν χρόαν" ἦθε πάλιν μοι, 5
 Ξανθάρμιν, ἐπὶ, νηὶ, τῷ γλυκὺ τῷτο μέλος.
 [οὐκ αἶψα, δουλοπρεπὲς, ὁ τικυγλίφης· ἐν μονοκλίτῳ
 δεῖ σὲ βιοῦν αἰεὶ, δύσμορε, πετριδίῳ.]¹

¹ Rightly excluded by Kaibel as a late interpolation.

THE DECLAMATORY EPIGRAMS

all his possessions. But the old man himself, abandoning all hope, swam, clinging to a clod of his own land, to his neighbour's half-destroyed farm, saying: "O long toil and useless work of my aged arms, ye are all become water, and this wave so sweet to farmers was the bitterest of floods for Aristagoras."

569.—EMPEDOCLES

(*From his book "On Nature"*)

I HAVE been a boy and a girl, a shrub, a bird, and a warm-blooded fish of the sea.¹

(*From his "Purifications"*)

Hail! my friends who dwell in the citadel of the great city, yellow Agrigentum, observers of righteousness. Know that I, no longer a mortal, but an immortal god, sojourn here honoured by all as is meet, crowned with fillets and flowery garlands.

570.—PHILODEMUS

XANTHO, modelled of wax, with scented skin, with a face like a Muse's, sweet-voiced, fair darling of the twin-winged Loves, play to me with thy scent-bedewed hands. "I must lie and sleep for long, dying not, on a single bed cut out of stone." Sing it to me again, Xantho dear; yea! yea! sing me that sweet song. [Dost thou not hear it, man who amassest interest of moneys? On a single bed cut out of stone thou shalt live for ever, unhappy wretch.]

¹ Empedocles held the doctrine of metempsychosis.

571.—ΑΔΕΣΠΟΤΟΝ

Εἰς τοὺς ἐντρία Λυρικοὺς

Ἐκλαγεν ἐκ Θηβῶν νόγμ' Ἠλέαρος· ἔπειε τερπνὰ
 ἠδ' ὕμνῳ φθόγγῳ μούνα Σιμωνίδεω·
 Ἀόρπει Στησίχορος τε καὶ Ἴβυκος· ἦν γλαυκὺς
 Ἀλκμάν·

λαρὰ δ' ἀπὸ στομάτων φθέγγετο Βακχυλίδης·
 Παιθὼ Ἀιακρίωντι συνέσπετο· πακίλα δ' αὐδῇ 5
 Ἀλκαῖος ἑκύνῳ Λέσβιος Λισσίδῃ.
 ἀνδρῶν δ' οὐκ ἐλάττη Σαπφῶ πέλειν, ἀλλ' ἰρατειναῖς
 ἐν Μουσαῖς ἑκάτῃ Μοῦσα καταγράφεται.

572.—ΛΟΤΚΙΛΛΙΟΥ

“ Μουσίων Ἰλικωνιάων ἀρχαίμεθ' αἰδεῖν”
 ἔγραφε παιμαίνων, ὡς Λόγος, Παῖσιος.
 “ Μῆνιν αἰδε, θεά,” καὶ “ Ἄνδρ' αἰδοῖς, Μοῦσα”
 εἶπεν Ὀμηρεῖω Καλλιόπῃ στόματι
 κἀμὲ ἐκ εἰ γράφαι τι προσέμιτον· ἀλλὰ τί γράψω, 5
 εὐτέρων ἐκδιδύμει βιβλίον ἀρχόμενος;
 “ Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς, οὐκ ἦν ἐπιθῆναι,
 εἰ μὴ μὴ Καῖσαρ χαλκῶν εἴωκε Νέρων.”

573.—ΑΜΜΙΑΝΟΥ

Μὴ μὲν γ' ἐπ' ἀλλοτρίῳ, φιθροφί, ἔξωμ' ἐμπέξῃ,
 ψωμῶν οὐκ εἰδὸς ἡσαστῇ χαμίζοντος,
 ἄλλατε μὲν κλαίοντι καὶ ἐπ' ἐν γλωσσῇ σῆμα
 σιγῇ κλαίον, καὶ θῆς σὺν γέλωσι τε γέλωθι,
 οὔτε μὲν γε κλαυθμῶν κεχηρημένος, οὔτε γέλωτος, 5
 καὶ κλαυωμιδίῃ, καὶ γελοωμιδίῃ.

THE DECLAMATORY EPIGRAMS

571.—ANONYMOUS

On the Nine Lyric Poets

PINDAR screamed¹ loud from Thebes, the Muse of Simonides breathed delight with her sweet-strained voice, Stesichorus and Ibycus shine. Aleman was sweet, and Bacchylides' lips uttered dainty song, Persuasion attended on Anacreon, Lesbian Alcaeus sings varied strains on the Aeolian . . . But Sappho was not the ninth among men, but is tenth in the list of the lovely Muses.

572.—LUCILIUS

"Let us begin our song from the Heliconian Muses"; so Hesiod wrote,² they say, while he kept his sheep. "Sing, O goddess, the wrath," and "Tell me, Muse, the man," said Calliope by the mouth of Homer. Now I have got to write a poem of some sort. But what shall I write now I am beginning to publish this second book? "Olympian Muses, daughters of Zeus, I should not have been saved unless Nero Caesar had given me money."

573.—AMMIANUS

SIT not, O man, at another's table indulging thy belly with the bread of reproach, now weeping with the weeper and the sour-countenanced, and now laughing with the laughter, sharing both laughter and tears when thou hast no need of either.

¹ He is compared to an eagle as elsewhere.

² *Theog.* l. 1.

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574.—ΛΑΛΟΙ

Ἡμάξιντα καὶ αὐτὸς ὁ τρισδύστηρος Ἀναξίς
ταῦτον αὐσζῶσι καὶ βίωτον βίωτον,
οὐ μὲν πολλὸν ἐπὶ χρόνον ἤλασαν· ἀλλ' ὁ πατήρ,
Λυσσώδη ζώην, ἤλυθον εἰς Ἄϊον.

575.—ΦΙΛΙΠΠΙΟΥ

Οὐρανὸς ἄστρον τάχιστα ἀποσβέσει, ἢ τάχα νεκτὸς
ἡέλιος φαιδρὴν ὄψιν ἀπεργάσεται,
καὶ γλυκὺ νῆμα θαλάσσης βροτοῖς ἀντισιμῶν ἔξει,
καὶ νέκυς εἰς ζῶον χώρον ἀταδράμεται.
ἢ ποτὲ Μαιονίδαο βαθυκλιῆς οὔνομ' Ὀμήρων 5
λήθη γηραιῶν ἀρπάζεται σελίδων,

576.—ΝΙΚΑΡΧΟΥ

Παρθένε Τριτογένεια, τί τέρε Κυπριν ἄντι με λυπῶς,
ἀρπάζουσα δ' ἐμὸν ἔωρον ἔχεις παλῆμη;
μέμνησαι το παρσίθεν ἐν Ἰθαίοις σκουπέλοισιν
ὡς Πάρις οὐ σὲ καλὴν, ἀλλ' ἐμ' ἐδωγμάτισεν.
σὸν δόρυ καὶ σάκος ἐστίν· ἐμὸν δὲ τὸ μῆλον ὑπάρ- 5
χει·
ἀρκεῖ τῷ μῆλω κείνῳ ὁ πρῶτος πόλεμος.

577.—ΠΤΟΛΕΜΑΙΟΥ

Οἶδ' ὅτι θεῶν ἐγὼ καὶ ἐφαιμερον· ἀλλ' ὅταν ἄστρον
μαστίζῃ πυκνὰς ἀμφιδρόμονας ἑλικας,
αἰετ' ἐπιφαινω γάλας ποσσίν, ἀλλὰ τὰρ αὐτῷ
Ζεὺς θεοτροφίος πῆμπλαμμι ἀμβροσίης.

A. J. Butler, *Amaranth and Asphodel*, p. 47.

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574.—ANONYMOUS

I, too, thrice unhappy Anaxis, carted along the burden of this weary life that is no life. Yet I did not pull it for long, but spurning from me this distraught life I went to Hades.

575.—PHILIPPUS

HEAVEN shall sooner quench its stars and the sun make bright the face of night; the sea shall sooner provide sweet water for mortals to draw, and the dead return to the land of the living, than oblivion of those ancient pages shall rob us of the glorious name of Homer.

576.—NICARCHUS

On a Statue of Athena holding an Apple. Aphrodite speaks

TIRTO-born maiden, why dost thou vex me now by grasping in thy hand my prize of which thou hast robbed me. Thou rememberest how formerly, amid the rocks of Ida, Paris pronounced me fairest, not thee. Thine are the spear and shield, but mine is the apple. For the apple that old war was surely enough.

577.—PTOLEMAEUS

I know that I am mortal, a creature of a day; but when I search into the multitudinous revolving spirals of the stars my feet no longer rest on the earth, but, standing by Zeus himself, I take my fill of ambrosia, the food of the gods.

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578.—ΛΕΟΝΤΙΟΣ ΦΙΛΟΣΟΦΟΥ

Εἰς τὰ κοινὰ Ἀπολλωνίου

ὦν ἦδε βίβλος ἔχον ὥδινω, φίλε,
βαθὺς χαρακτήρ καὶ περισκευὴς ἄγαν
αὔται κορυμβητοῦ ἐκ πάντως Δελίου.
εἰ δ' αὖ κυβιστησὶ τις εἰς ἐμούς μυχοὺς
καὶ πᾶν μεταλλεύσειεν ἀκριβῶς βάθος,
γεωμετρῶν τὰ πρῶτα λήγεται γέρα,
σοφὸς δ' ἀναμφίλεκτος εἰσκριθήσεται.
τούτων δὲ μάρτυς ἐγγρηγῆς τε Πλάτων.

5

579.—ΤΟΥ ΑΥΤΟΥ

Σχήμα παλαιστᾶτων ἀνδρῶν κηρέκιον ἄθρει.
Θηνακίης οἰκιστὴ Κορινθίε ὅς περ' ἔπειες
ἀμφιβόητα ῥέεθρα Συρηκοσίης Ἀρεθούσης.

580.—ΑΔΗΛΟΝ

Εἰς τοὺς Ῥωμαίων μῆνας

Μην ἱππῶν πρῶτος, ὁ δὲ δεύτερος αὐλακα τέμνει.
ὁ τρίτος Λέστοριον γενεὴν ἐπὶ μῶλον ἐγείρει.
τέττατος ἀγγέλλει ῥοδοστυκτυλον εἶαρος ἴσην.
εἰμὶ ῥόων γενέτης. καὶ ἐγὼ κρῖνα λευκὰ κομίζω.
αὐτός ἀμυλλοδέτης. τὰ δ' ἐμαῖα ποταμὸν Νείλον ἐγείρει. 5
αὐτός ἐμισταφύλῳ ποβιλημείος ἔπλετο Βάκχῳ.
τείχῳ δ' οἶνον ἐγὼ μελιθεῖα, χάριμα βροτοῖσι.
ταῦτα φέρω χαρίεσσαν ἐς οὐρομα φῶτος ἐκάστου.
φαρμίζαν δελιήκα καὶ ἱπποφωτὰς ἐμείρειν.

¹ A proverb used of anything very difficult.

² By his insistence on the study of geometry.

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578.—LEON THE PHILOSOPHER

On the Conic Sections of Apollonius

DEEP, reader, and exceeding hard is the character of the things wherewith this book is big, and it has every need of a Delian diver.¹ But if one dive into its depths and investigate accurately every recess, he shall gain the first prize in geometry, and be pronounced indisputably a learned man. Plato is witness and security for this.²

579.—BY THE SAME

Look, Corinthian founder of Sicily, who once didst drink the famous waters of Syracusan Arethusa, upon the herald's staff as shaped by men of old time.³

580.—ANONYMOUS

On the Roman Months

THE consuls' month is first, the second cuts the furrow, the third rouses the Italians to war, the fourth announces the rosy-fingered season of spring. I, May, am the mother of roses. I, June, bring white lilies. This, July, is the binder of sheaves. August's wings⁴ make the Nile rise. This, September, is dear to Bacchus, rich in grapes. I, October, make honeyed wine, a delight for men. I, November, bring a joyful banquet to every man.⁵ I, December, teach men to play on the lyre and to awaken sleepers.⁶

³ What the connection is between the herald's staff and Syracuse no one has explained.

⁴ The Etesian winds, which were supposed to cause the rising of the Nile.

⁵ Probably olive oil.

⁶ At the Saturnalia.

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581.—ΑΔΗΛΟΝ

Τοξότα, Περσίδων μεδέων, ἑκατηβόλε Φοῖβε,
εἰπὲ κασιγνήτῃ, κρατεροῖς ἵνα θήρας ἐγείρῃ,
ὅσσον ἐπιψαῦσαι μερόπων αἵμας, ὅσσον ἀῖσαι
λαῶν τρωπομένων ἱερὸν στόμα· μηδὲ νοήσω,
Ζητὸς μείλιχίσι λαχὼν θρόνον, ἀνέρος οἶτον.

582.—ΑΔΗΛΟΝ

Ἀρμενίων τάδε φύλα καὶ ἄλκιμον ἔθνος Ἰβήρων,
Χριστοῦ ζήλον ἔχοντες ἔκουσιν εἰς ζυγὸν ἡλθοι,
θεσμῷ ὑποδμήσαντες ἀνικητῶν βασιλέων.

583.—ΑΔΕΣΗΟΤΟΝ

Εἰς Θουκυδίδην

ὦ φίλος, εἰ σοφὸς εἶ λάβε μὲ εἰς χέρμας· εἰ δέ γε
πάμπαν
εἴης ἔφυς Μουσίων, ῥίψον δὲ μὴ νοίης.
εἰμὶ γὰρ οὐ πάντεσσι βατὸς· παῦροι δ' ἀγάσαντο
Θουκυδίδην Ὀλῶρον, Κεκροπίδην τὸ γένος.

584.—ΑΛΛΟ

Εὐνομαν, ὤπῃλλον, σὺ μὲν αἰσθά με, πῶς ποτ' ἐνέκων
Σπύρτιν ὁ Λακρὸς ἐγὼ· πευθομένους δ' ἐνέπω.

¹ Planudes says Leo.

² i.e. God.

THE DECLAMATORY EPIGRAMS

581.—ANONYMOUS

On a Beast-fight in the Theatre

(*The words are put in the mouth of the Emperor*¹)

BOWMAN, lord of the Muses, far-shooter Phoebus, tell thy sister to arouse the mighty beasts just enough for them to touch men's bodies lightly and make the people cry out for pleasure in holy tones. Let me not, who sit on the throne of Jove² the Merciful, look upon a man's death.

582.—ANONYMOUS

THESE Armenian tribes and the doughty Iberian people, full of zeal for Christ, came willingly under the yoke, submitting themselves to the law of our invincible emperors.³

583.—ANONYMOUS

On Thucydides

My friend, if thou art learned, take me in thy hand; but if thou art ignorant of the Muses, cast away what thou canst not understand. I am not accessible to all, but the few admire Thucydides, son of Olorus, by birth an Athenian.

584.—ANONYMOUS

*On the Statue at Delphi of Eunomus the Lyre-player*⁴

Thou knowest, Apollo, how I, Eunomus the Locrian, conquered Spartis, but I tell it for those who ask me.

³ Probably inscribed on a picture of the Armenians' and Georgians' embassy to Constantine, accepting Christianity.

⁴ *cp.* VI. 54.

GREEK ANTHOLOGY

αἶολον ἐν κιθάρα νόμον ἔκρεκον, ἐν δὲ μισεύσα
 ᾧδᾴ μοι χορδᾶν πλάκτρον ἀπεκάλμασεν.
 καὶ μοι φθόγγον ἱτοῖμον ὅπαικα καιρὸς ἀπῆγει,
 εἰς ἀκοὰς ῥυθμῶν τῶν τε καὶ οὐκ ἐνέμεν
 καὶ τις ἀπ' αὐτομάτῳ κιθάρας ἐπὶ πῆχυν ἐπιπτάς
 τέττιξ ἐπλήρων τοῦ ἁλλίπιδος ἀρμονίας.
 νῦν γὰρ ἐξ ἐτίναςσον· ὅθ' ἐβόρμητας αἱ μελαίμην
 χορδαί, τὰν τουτῶ γῆρυν ἐκίχραμεθα 10
 πρὸς γὰρ ἑμὴν μελίταν ὁ μεσαμβρινὸς οὐρανὸν ᾧδός
 τῆμος τῷ ποιμενικῶν φθόγμα μεθ' ἡρμόσατο,
 καὶ μὲν ὅτε φθέγγετο σὺν ἀψύχοις τόκα νευραῖς
 τῷ μεταβάλλοντ' ὁ σὺν ἐπὶ πτεθρῶ.
 τοῖν τε καὶ συμφωνῶ μὲν ἔχω χάριν· ὅς δ' ἐτυπώθεις 15
 χάλκεος ἀμετόρας ἔξθ' ὑπὲρ κιθάρας.

585.—ΑΔΗΛΟΝ

Εἰς μισθώριον ἔχον Ἀφροδίτην καὶ Ἔρωτα
 Τέσσαρες εἰσιν Ἔρωτες· ὁ μὲν ἀτόφος ἀμφικαλύπτει
 μητρὸς οἴης· ὁ δὲ χεῖλος ἔχει ποτὶ πίδακι μαζοῦ·
 αἱ δὲ δύο παίζουσι παρ' ἰχθυῶν· εἷμα δὲ κρύπτει
 μηρῷ γαῖτανα χώραν ἄλλης γυμνῆς Ἀφροδίτης.

586.—ΚΟΜΗΤΑ ΧΑΡΤΟΤΑΛΑΡΙΟΥ

α. Εἰπέ νομῶν, τίος εἰσι φυτῶν στίχες; β. Λί μὲν
 ἐλαῖαι,
 Παλλὰδος· αἱ δὲ περικλῆς ἡρωίδες, Βρομίον.
 α. Καὶ τίος οἱ ἀτάχνης; β. Δημήτερος, α. Ἄνθεια
 ποίον
 εἰσι θεῶν; β. Ἥρας καὶ ῥοδῆς Παφίης.
 α. Πάν φίλε, πηκτέα μῖμνε τοῖς ἐπὶ χεῖλεσι
 σύρων
 Ἰχθῶ γὰρ ὅμοις τοῖσδ' ἐν θαλαπέδοις.

5

THE DECLAMATORY EPIGRAMS

I was playing on the lyre an elaborate piece, and in the middle of it my plectron loosened one chord, and when the time came to strike the note I was ready to play, it did not convey the correct sound to the ear. Then of its own accord a cicada perched on the bridge of the lyre and supplied the deficiency of the harmony. I had struck six chords, and when I required the seventh I borrowed this cicada's voice; for the midday songster of the hillside adapted to my performance that pastoral air of his, and when he shrilled he combined with the lifeless chords to change the value of the phrase. Therefore I owe a debt of thanks to my partner in the duet, and wrought in bronze he sits on my lyre.

585.—ANONYMOUS

On a Dish with a Relief of Venus and Loves

HERE are four Loves. One fits the garland to his mother's brows, one has his lips at her bosom's fountain, two play at her feet, and the robe covers the place that is next to the thighs of Aphrodite, otherwise wholly undraped.

586.—COMETAS CHARTULARIUS

A. TELL me, shepherd, whose are these rows of plants? *B.* The olive-trees belong to Pallas and the vines round them to Dionysus. *A.* And whose is the corn? *B.* Demeter's. *A.* To what gods do the flowers belong? *B.* To Hera and rosy Aphrodite. *A.* Dear Pan, stay here and ply the pipe with thy lips, for thou shalt find Echo on this sunny slope.

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587.—ΕΥΤΟΛΜΙΟΥ ΙΛΑΟΥΣΤΡΙΟΥ

Eis thermochytēn

Βάκχῳ καὶ Νύμφαις μέσος ἵσταμαι ἐν δὲ κυπέλλοις
αἰεὶ τόνδε χέω τὸν παραλειπόμενον.

588.—ΛΑΚΚΙΟΥ

Οἶον ὀρήσ, ὦ ξεῖνε, τὸ χαλκῶν εἰκότι λήμα
Κλειτομοχου, ποῖαν Ἑλλάς ἐσείδε θίαν
ἄντι γὰρ αἵματόεντα χερῶν ἀπελύετο πυγμαῖς
ἔντα, καὶ γοργῶ μάρνατο παγκρατίῳ
τὸ τρίτον οὐκ ἐκούισεν ἐπωμίδας, ἀλλὰ παλαίστας
ἀπώσ, τοὺς τριπλοῦς Ἰσθμιῶν εἶλε πόρους.
μοῦνος δ' Ἑλλανοῦ τῷ ἔχει γέρας· ἐπταπύδα δὲ
Θῆβαι καὶ γενέτωρ ἐντεφελ' Ἑρμοκράτης.

589.—ΑΔΗΛΟΝ

Eis thalassa Ἦμας θηλαζούσης τῆς Ἥρας
Αὐτὴν μητρὶν τεχνήσατο· τοῦτο καὶ μαζὸν
εἰς τὸν οὐ πλάστης οὐ προσέθηκε γάλα.

590.—ΑΔΗΛΟΝ

Eis thalassa Ἠφαίστου καὶ Ἀθηνᾶς καὶ Ἑρεχθίδας
“Ἡ τεχὴ συναγνῶσθαι μὴ φύσει” εἶπερ ὁ πλάστης,
“μῆτερ νόσφι τόκων, νεοφίε νόσφι γήμων.”

¹ It stood between the bowl of wine and the jar of water, and was used for filling the cups from both.

THE DECLAMATORY EPIGRAMS

587.—EUTOLMIUS ILLUSTRIOUS

On a Vessel for pouring Hot Water or Wine

I STAND between Bacchus and the Nymphs, and ever pour into the cups that of which there is too little.¹

588.—ALCAEUS

EVEN as thou seest, stranger, his stout heart in the bronze image, so Hellas saw the might of Clitomachus.² For when he had put off the blood-stained cestus from his hands, he straightway fought in the fierce pancratium. In the third event he fouled not his shoulders in the dust, but wrestling without a fall won the three contests at Isthmus. Alone among the Greeks he gained this honour, and seven-gated Thebes and his father Hermocrates were crowned.

589.—ANONYMOUS

On a Statue of Hera suckling Heracles

A TRUE stepmother did the sculptor render. Therefore he added no milk to the breast that was not kindred.

590.—ANONYMOUS

On a Group of Hephaestus, Athena, and Erichtheus

“ART united that which Nature did not,” said the sculptor. “O mother without birth and bridegroom without marriage!”

² See Pausanias vi. 15.

³ *i.e.* Erichthonius. The epigram alludes to the very gross story of the circumstances of his birth.

GREEK ANTHOLOGY

591.—ΑΔΗΛΟΝ

Εἰς ἄγαλμα Ἄρεος καὶ Ἀφροδίτης

Ἄρεα καὶ Παφίην ὁ ζωγράφος εἰς μέσσην οἶκον
ἀμφιπεριπλέγῃν γέγραφεν ἀμφοτέρους·
ἐκ θυρίδος δὲ μολῶν Φαίθων πολυπάρφαντος αἴγλην
ἔστη ἀμηχανόων ἀμφοτέρους σκοπίων.
ἥελιος βαρύμηκτος ὥς τις· αὐτὸν ἔτι κηρῶν
ἤθελεν ἀψύχου τὸν χόλον ἐξιλασθαι.

592.—ΑΔΗΛΟΝ

Εἰς ἀσπίδα περιέχονσαν τὴν γένναν τοῦ Σωτήρος

Ὡ πόσον εὐήθης ὁ ζωγράφος, ὅτι χαρίζεται
κοίρανεν εἰρήνης ἀσπίδι τικτόμινου.

593.—ΑΔΗΛΟΝ

Εἰς ἄγαλμα Μηδείας

Οἶκτον ὁμοῦ καὶ λίσσαν ἐπ' ἡντιμὸν ἔνθεος ἀνὴρ
μαρμάρῳ ἐγκατομίξε. Βιαζομένην δ' ὑπὸ τ' ἔχνης
λαίρνην Μηδεῖαν ὅλης ἐμνήνευ ἀνέης.

594.—ΑΔΗΛΟΝ

Ζωγράφε τὴν μορφὴν ὑπομίξας, αὐτὸν ἐν κηρῶ
καὶ ψυχᾷν ὅστις Σωκράτικῶν βάλαν.

595.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Ἀπελλοῦ

οὐτίς οὐκ ἔστιν ἐν εἰκότι γράφειν Ἀπελλῆς.

THE DECLAMATORY EPIGRAMS

591.—ANONYMOUS

On a Group of Ares and Aphrodite

THE painter in the interior of the house painted Ares and Aphrodite embracing each other. The bright Sun, coming in through the window, stood in astonishment as he gazed on them both. Till when shall the heavy wrath of the Sun endure? He would not banish his anger though it fell only on lifeless wax.¹

592.—ANONYMOUS

On a Shield representing the Birth of Christ

How simple was the artist to engrave the birth of the Prince of Peace on a shield!

593.—ANONYMOUS

On a Statue of Medea

THE inspired hand infused into the marble both pity and fury, and made the stone Medea, under the empire of his art, remember all her griefs.

594.—ANONYMOUS

On a Picture of Socrates

PAINTER, who hast reproduced the form of Socrates, would thou couldst have put his soul into the wax!

595.—ANONYMOUS

On a Picture of Apelles

APELLES painted himself in the picture.

¹ Used in encaustic painting.

GREEK ANTHOLOGY

596.—ΑΛΛΟ

Εἰς εἰκόνα Χείλωνος

Τούδε δομιστέφανος Σπάρτα Χείλωνα φύτευσεν,
ὅς τῶν ἑπτὰ Σοφῶν πρῶτος ἔφυ σοφία.

597.—ΚΟΜΗΤΑ ΣΧΟΛΑΣΤΙΚΟΥ

Ἐν Ἀναζάρβῳ

Νωθρὸς ἔγω τελέθεσκον ἀπ' ἱξυος ἐς πόδας ἄκρους
τῆς πρὶν ἐπιρραΐης δηρὸν ἀτευμβόμενος,
ζωῆς καὶ θανατοῖο μεταίχμιον, Ἰλίδι γαίτων,
μοῖνον ἀναπνεύων, τᾶλλα εἰ πάντα νέκυσ.
ἀλλὰ σοφὸς με Φίλιππος, ὃν ἐν γραφίδεσσιν δοκεύεις, 5
ζωήρησιν, κρυερὴν νοῦσον ἀκέσσιμαμος·
αὐθις δ' Ἀγριωνίος, ἅπερ παρὸς, ἐν χθορὶ βαίνω,
καὶ ποσὶ πεζεύω, καὶ ὅλος αἰσθάνομαι.

598.—ΘΕΟΚΡΙΤΟΥ

Τὸν τῷ Ζανὸς ὃδ' ὑμῖν νῖδον ὠνήρ,
τὸν λειοντομάχαν, τὸν ὀξύχειρα,
πρῶτος τῶν ἐπάρωθε μουσοποιῶν
Πείσανδρος ἀντιγράψεν οἷα Καμείρων,
χρυσάσιν ἐξεπύρασεν εἰπ' ἀέθλους· 5
τούτων δ' αὐτὸν ὁ δῆμος, ὥς σαφ' εἰδῆς,
ἔστας' ἐνθάδε χάλκεον ποήσας,
πολλοῖς μῆσιν ὅπισθε κήνιαυτοῖς.

THE DECLAMATORY EPIGRAMS

596.—ANONYMOUS

On a Picture of Chilon

SPARTA, glorious in war, gave birth to this Chilon, who was first in wisdom of the seven sages.

597.—COMETAS SCHOLASTICUS

In Anazarba of Cilicia

I was paralyzed from the hips to the soles of my feet, long deprived of my former activity, half-way between life and death, near to Hades, breathing only, otherwise an utter corpse. But skilled Philip-pus, whom you see in the picture, saved me, healing my chilling sickness; and now I, Antoninus, again tread on the earth and walk with my feet, and have feeling in every part.

598.—THEOCRITUS

THIS man, Pisander of Camirus, first among the poets of old time, wrote of the son of Zeus, the lion-fighter, the nimble-handed, and told of all the labours he accomplished. Know that the city, after many months and years, set his very self up here in bronze.

GREEK ANTHOLOGY

599.—ΤΟΥ ΑΥΤΟΥ

Θάσσαι τὸν ἀνιρίαντα τοῦτον, ὦ ξέρε,
 σπουδᾷ, καὶ λέγ', ἐπ' αὖ ἐς οἶκον ἐνθης.
 "Ἀνακρίοντος εἰκόν' εἶσον ἐν Τέφῳ,
 τῶν πρόσθ' εἴ τι περισσὸν ᾠδοποιῶν."
 προσθεῖς οὐ χῶτι τοῖς νέουσιν ᾄδειτο,
 ἐρεῖς ἀτρεκέως ὅλον τὸν ἄνδρα.

5

600.—ΤΟΥ ΑΥΤΟΥ

"Α τε φωνὰ Δώριος, χῶν' ἤρ' ὃ τὰν κωμωδείαν
 εὐρὼν Ἐπίχαρμος.
 ὦ Βάκχε, χάλκεόν τιν' ἀντ' ἀλαβητοῦ
 τὴν ὦδ' ἀνέθηκαν
 τοὶ Συρακόσσαις ἐνίδρυνται, πελωρίσ' τε πόλει,
 οἷ' ἀνδρὶ πολίτῃ·
 σοφῶν ἔοικε ῥημάτων μεμνήμενος
 τελεῖν ἐπίχειρα·
 πολλὰ γάρ ποσσὶν ζῶαν τοῖς παισὶν εἶπε χοήσιμα·
 μεγάλα χάρις αὐτῷ.

5

10

601.—ΑΔΕΣΠΟΤΟΝ

Το ξόανον το περισσὸν Ἀεξιμένης Ἀφροδίτα
 εἶσατο, τῆς πάσης ναυτιλίας φύλακι.
 χαῖρ', ὦ πότνια Κυπρί, εὐδαῖσα δὲ κέρδεα, πλοῦτον
 ἀρμενον, εὐδήσεις καὶς ὅτι κοινότατον.

¹ It will be noticed that the metre of the second and fourth distichs differs from that of distichs 1, 3, 5.

THE DECLAMATORY EPIGRAMS

599.—BY THE SAME

Look well on this statue, stranger, and tell on thy return home : “ I saw in Teos the statue of Anacreon, a song-writer most excellent of those of old.” And adding that he took delight in young men, thou shalt exactly describe the whole man.

600.—BY THE SAME

Doric is my tongue and Doric this man who invented comedy, Epicharmus. Bacchus, to thee as to a citizen, did they who dwell in Syracuse, mightiest of cities, dedicate him in bronze. Belike, mindful of his wise sayings, they paid him this guerdon. For many things useful for life he said to its children. Great thanks to him!¹

601.—ANONYMOUS

Thus passing fair statue did Aeximenes erect to Aphrodite, the protectress of all navigation. Hail, sovereign Cypris! and if thou givest gain and welcome wealth thou shalt learn that a ship is most ready to go shares.²

² *i.e.* Aphrodite will get her share.

GREEK ANTHOLOGY

602.—ΕΘΗΝΟΤ ΑΘΗΝΑΙΟΤ

Ἄ ποτε παρθενκαΐσιν ἱλασκομένη παλαιοῖσιν
 Κύπριδα, σὺν πούκαις καὶ γάμον εὐξαμένα,
 κοιρανῖσιν ἤδη θυλακῶ λύσασα χιτῶνας,
 ἀνέρος ἀφαν μνηρῶν ἐξελέχενσα τύπαις·
 νυμφίος ἐκ νυμφῆς δὲ κικλίσσομαι. ἐκ δ' Ἀφρο-
 δίτης>

Ἄρεα καὶ βωμοὺς ἑσπεφον Ἥρακλέους.
 Θῆβαι Τειρεσίην ἐλεγὼν ποτε· νῦν δὲ με Χαλκίς
 τὴν πάρος ἐν μήτραις ἡσπάσατ' ἐν χλαμύδι.

603.—ΑΝΤΙΠΙΑΤΡΟΥ

Ποτε Διωνύσιον θεοπαυίδες αἶε Σαῶτιω
 ἐντύνουσι θεῶς ἔργα χοροστασίης·
 ἡ μὲν ἀεττάξιστα δέμας βλαστύρῳ Λέαντος,
 ἡ δὲ Λυκαόμιον καλλίκερων ἔλαφον,
 ἡ τρίτατα δ' αἰαντῶν ἐυπτερον, ἡ δὲ τετάρτα
 τρυμναρον, ἡ πέμπτα χαλκοβυρὶς κρύταλον·
 πάσαι φουτάλλει τε παρηγομένη τε νόημα
 ἐκπλαγέες λύσσα δαίμονος εὐϊάδι.

604.—ΝΟΣΣΙΔΟΣ

Θαυμαρέτας μορφήν ὃ πίναξ ἔχει· εὖ γε τὸ γαῦρον
 τεύξε τὸ θ' ὥρμιον τῆς ἀγαυοβλεφάρου.
 αἰνέει κεν σ' ἐσιδοῖσα καὶ οἰκοφύλαξ σκυλακίαια,
 θέσποιαν μελίσθρων οἰόμενα παῖδοισιν.

605.—ΤΗΣ ΑΥΤΗΣ

Τον πίνακα ξανθῆς Καλλῆς ἔδωκεν εἰς Ἀφροδίτας
 εἰκόνα γραψαμένα πάντ' ἀνέθηκεν ἴσαν.

THE DECLAMATORY EPIGRAMS

602.—EVENUS OF ATHENS

I who once supplicated Cypris with my maiden hands and, waving torches, prayed for marriage, after I had loosed my nuptial dress in the bridal chamber, suddenly saw spring from my thighs the marks of manhood. Now I am called a bridegroom instead of a bride, and crown the altars of Ares and Heracles instead of those of Aphrodite. Thebes once told of Tiresias, and now Chalcis greets in a chlamys her who formerly wore the snood.

603.—ANTIPATER OF SIDON

THESE five votaries of Dionysus the Saviour are entering upon the rapid dance. One lifts on high the body of a grim lion, another an antlered Arcadian stag, a third a bird with lovely plumage, a fourth a kettle-drum, and the fifth a heavy brazen clapper. All are frenzied and distraught by the bacchic fury of the god.¹

604.—NOSSIS

THIS is the picture of Thaumareta. Well did the painter render the bearing and the beauty of the gentle-eyed lady! Thy little house-dog would fawn upon thee if it saw thee here, thinking that it looked on the mistress of its home.

605.—BY THE SAME

CALLO had her portrait made exactly like herself, and hung the picture in the house of fair-haired

¹ Possibly on the famous group of Thespian women by Praxiteles, which Mummius transferred to Rome.

GREEK ANTHOLOGY

ὥς ἀγανὸς ἔσται· ἰδὲ δ' ἡ χάρις ἀλῖκον ἀνθεῖ.
χαιρέτω· οὐ τινα γὰρ μένῃσι ἔχει βιοτῆς.

606.—ΑΔΕΣΠΟΤΟΝ

Εἰς λουτρόν

Ἦν το πάρος φιλέσκειν Ἄρης, σκοπίαζε Κυθήρην
ἐθάδε λουσμένην νυμφῶσι φαιδρυστάτοις·
δύρκεο τεχομένην, μὴ ἐκείθην· αὐτὰρ Ἀθήνην
παρθένον εἰσαγνῆς, σάουτε Τειρεσίης.

607.—ΑΛΛΟ

Αἱ Χάριτες λούονται· ἡμᾶρ ἄμεναι εἰς λουτρόν
δῶκαν ἑὼν ῥεθέων ὕδασι νηλαινῇ.

608.—ΑΛΛΟ

Ἦ τοῖον Κυθήριαν ἑὼρ τέκεν, ἥ Κυθήρεια
τοῖον τεύξεν ὕδωρ, ὃν χροῶ λουσαμένη.

609.—ΑΛΛΟ

Ἦν Χάριτων τίςδε λουτρώε ἀθήματα· καὶ γὰρ ἐκείνας
μοῦνας οὕτω παίσειαν τὰς Χάρ-τας ὀχέσται.

609A.—ΑΛΛΟ

Ὅστιος δὴ Χάριτων λουτρώε τοῦδε· αἶδε γὰρ Ἰλλου-
πλείους χωρῆσαι τοῦτο τριῶν δύναται.

610.—ΑΛΛΟ

Μικρὰ μὲν ἔργα τὰδ' ἐστίν, ἔχει δ' ἡδύτατα δῶππῃ,
ὥς ῥόδον ἐν κήποις, ὥς ἱὸν ἐν ταλάροις.

THE DECLAMATORY EPIGRAMS

Aphrodite. How gentle she looks standing there!
Look how fresh is the bloom of her charm! All
hail to her! for there is no fault in her life.

606-640 *are all Inscriptions on Baths*

606.—ANONYMOUS

Look at Cytherea whom Ares once loved, bathing
here in the limpid stream. Look at her swimming,
and fear not. It is not maiden Athena that you see,
as Tiresias did.

607.—ANONYMOUS

THE Graces bathed here, and to reward the bath
they gave to the water the brightness of their limbs.

608.—ANONYMOUS

EITHER such water gave birth to Cytherea, or
Cytherea, by bathing in it, made the water such.

609.—ANONYMOUS

THIS bath is the playground of the Graces, for it
only admits the Graces to sport within it.

609A.—ANONYMOUS

THIS is really the Graces' bath, for it cannot contain
more than three.

610.—ANONYMOUS

THIS is a little work, but beautiful to look on, like
a rose in a garden or a violet in a basket of flowers.

GREEK ANTHOLOGY

611.—ΑΛΛΟ

Ἐν μικρῷ μεγάλῃ λουτρῷ χάρις. ἐν δ' ἐλαχίστῳ
νάματι λουνομένοις ἡδὺς ἔπεςτιν Ἑρως.

612.—ΑΛΛΟ

Ὡς δεινέρον βραχύφυλλον, ἔχει δ' ἡδεϊαν ὁδωδὴν,
οὕτως λουτρὰ τάδε μικρὰ μὲν, ἀλλὰ φίλα.

613.—ΑΛΛΟ

Εἰς τὸ λουτρὸν Μαρίας

Τῆς Μαρίας τὸ λουτρὸν ἰδὼν ὑπέδακρνε Μῶμος,
εἰπὼν, "Ὡς Μαρίην, καὶ σὺ παρερχόμεθα."

614.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς λουτρὸν μικρὸν τιμωκείμενον τῷ Ζεύξιππῳ

Μη νομίση, Ζεύξιππε, παραντέλλοντι λουτρῷ
καὶ μεγάλῃν παρ' Ἀμαξαν ἐρωτύλος ἡδὺν φαίνει.

615.—ΑΛΛΟ

Εἰς λουτρὸν ἐν Σμύρνῃ

Χῶμος, τίς μορῶπων σε λιπαινγία τὸ πρὶν εἶντα
πλούσιον ἐν φέγγει θήκατο λουνομένοις;
τίς δὲ καὶ αἰθαλόεντι ῥύπῳ πεπαλαγμένον ἄρτι,
κεῖνον αἰστώσας, παῖδρον εἰσιξε δόμον;
φρὴν σοφὴν ὥς πᾶσι θεοδωρίας, ὥς ἔτεον εἶη
καὶν τούτῳ καθαρὴν δεικνύμενος κραδίην

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611.—ANONYMOUS

THERE is great charm in a little bath. Sweet love looks on those who bathe in the tiniest stream.

612.—ANONYMOUS

As a myrtle has little leaves, but sweet-scented, so this bath is small, but dear.

613.—ANONYMOUS

*On the Bath of Maria*¹

MOMUS² wept when he saw the bath of Maria, exclaiming: "I have to leave you unvisited, as I leave Maria."

614.—LEONTIUS SCHOLASTICUS

On a small Bath next that called Zeuxippus

BE not wrath, Zeuxippus, with this bath that arises next thee. The little star called Erotylus shines sweetly though next the Great Bear.

615.—ANONYMOUS

On a Bath at Smyrna

THOU building, who of mortals made thee, who wast formerly dim, rich in light for bathers, and who, cleaning away the smoky grime that befouled thee, brightened thee thus? It was wise Theodorus who in this truly, as in everything, showed the cleanness of his heart. He being the treasurer and father

¹ The Empress, wife of Honorius.

² The god of fault-finding.

GREEK ANTHOLOGY

ὥς γὰρ ἔων πόλιος κτεάνων ταμίης τε πατήρ τε,
 κέρδεσιν ἔξ αὐτῶν οὐκ ἐμίγη χέρας.
 ἀλλὰ θεὸς φιλόπατριν, ἐρισθενές, ἀφθιτε Χριστέ,
 πύματος αὐτὸν ἄτερ σῶζε τεῇ παλάμῃ,

10

616.—ΑΛΛΟ

Ἐλθάδε λουσαμένων Χαρίτων ποτέ, θέσκελα πέπλα
 βαιὸς Ἔρως ἔκλεψε, καὶ ὄχετο· τὰς δ' ἔλιπ' αὐτοῦ
 γυμναίς, αἰδομένας θυρίων ἔκτροσθε φαίηται.

617.—ΑΛΛΟ

Εἰς βαλαρεῖον ψυχρόν

Τὸν ποταμόν, βαλαρεῦ, τίς ἐτείχιστε; τίς βαλαρεῖον
 τῇν κρήνῃ ψευδῶς τήνδε μετωνόμασεν;
 Αἰώλος Ἰπποτάδης φίλος ἀθανάτοισι θεοῖσιν
 ὧδε μετοικήσας ἤγαγε τοὺς ἀνέμους.
 πρὸς τί δὲ καὶ σαρίδες ὄνο τοῖς ποταμῶν αἰδ' ὑπο-
 κεινται;
 οὐδ' ἔτι τὴν θέμην, τῆς χιόνης δ' ἔνεκα.
 Φρέου καὶ Νάρκης οὗτος τόπος, ἀλλ' ἐπέγραψον·
 "Τῷ μέσορι λούσαιν' πνεῖ γὰρ ἔστω Βορέας,"

5

618.—ΑΛΛΟ

Εἰς ἕτερον λουτρὸν ἐν Βυζαντίῳ

Λωτὸν ἐρεπτομένοις πρῶτόρων οὐ ψεύσατο μῦθος·
 πίστιν ἀληθείης τοῦτο τὸ λουτρὸν ἔχει.
 εἰ γὰρ ἄπαξ καθαροῖσι λούσεται ἔδασιν ἀνὴρ,
 οὐ ποθὶ πατήρ, οὐκ ἐθέλει γενέτας.

¹ Hom. *Od.* x. 2.

THE DECLAMATORY EPIGRAMS

of the city's possessions, did not stain his hands by gain derived from them. Mighty Christ, immortal God, keep by Thy hand this patriot out of the reach of misfortune.

616.—ANONYMOUS

HERE once when the Graces bathed, little Eros stole their immortal raiment and went off with it, leaving them naked and ashamed to appear outside the door.

617.—ANONYMOUS

On a too cold Bath

Who walled round a river, bathman? Who falsely styled this fountain a bath? "Acolus, son of Hip-potas, dear to the immortal gods,"¹ brought the winds here from their home. And why are these two planks placed here for the feet? Not for warmth, but for freezing. This is the place of Shivering and Frost-bite. Write thereon: "Bathe here in August,"² for the north wind blows ever within."

618.—ANONYMOUS

On a Bath in Byzantium

THE old story of the lotus-eaters³ is no falsehood. This bath confirms its truth. For if a man once bathe in these pure waters he does not regret his country or desire his parents.

² Mesori is the Egyptian name of August.

³ Hom. *Od.* ix. 94.

GREEK ANTHOLOGY

619.—ΑΓΛΑΪΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς ἕτερον λουτρὸν ἐν Βυζαντίῳ

Νυν ἔγνων, Κυθέρεια, πόθεν νίκησας ἀγῶνα,
τὴν πρὶν Ἀλεξάνδρον ψῆφον ἑφαρπαμίην.
ἐνθάδε γὰρ τέγγουσα τοὺν δέμας, εὖρες ἐλέγξαι
Ἦσῃν Ἰναχίους χεῖμασι λουσαμίην.
νίκησεν τὸ λουτρὸν· ἔσκε δὲ ταῦτο θάωσῃ
Παλλὰς· “Ἐπικηθῇ ὕδασι, οὐ Παφίῃ.”

620.—ΠΑΤΑΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

Εἰς λουτρὸν ἀδάμοι, ἐν ᾧ λούονται καὶ γυναῖκες καὶ ἄνδρες·
“Ἀγχι μὲν ἄπῃς ἔρωτος· ἔλπει δ’ οὐκ εἶσι γυναῖδας·
εἰσε πύλιν Παφίην τὴν μεγάλην ἀλίγη.
ἀλλ’ ἐμπης γλυκευτοῖτον· παθαίνουσιν γὰρ ἐπ’ ἔργους
ἐλπίς ἀληθείης ἐστὶ μελιχροτέρη.”

621.—ΑΔΕΣΗΟΤΟΝ

Εἰς ἕτερον λουτρὸν

“Ὅσταις θηλυτέραις ἐστὶν πάθος (ὅστι δὲ πάσαις),
δοῦρ’ ἐτι, φαιδρότερης τευξόμεναι χάριτος.
χὴ μὲν ἔχουσα πόσιν, τέρψει πόσιν· ἢ δ’ ἐτι κοῦρη
ὅτρυνεί πλείστοις ἔῶν πορεῖν λεχέων·
ἢ ἔε φέρουσα πόρῃς ἀπὸ πάματος, ἐστὼν ἐραϊστίων·
ἔξει ἐπὶ προθύρῃς, ἐνθάδε λουσαμίην.”

622.—ΑΛΛΟ

Εἰς τὸ αἰτό

Εἴτε σε κοιμήεις ἀδοχὰν γλυκὴν ἡμέραν ἰσχυρῇ,
λαῦν, φαιδρότερος τῆδε φανησόμενός·

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619.—AGATHIAS SCHOLASTICUS

On a Bath in Byzantium

Now I know, Cytherea, how thou didst conquer in the contest, stealing the vote of Alexander. It was here thou didst dip thy body, and so didst find means to overcome Hera who had bathed in the streams of Inachus.¹ It was the bath that won, and I fancy Pallas cried out thus: "I was conquered by the water, not by the Paphian."

620.—PAULUS SILENTIARIUS

On a Double Bath in which Men and Women Bathed

NEAR is the hope of love, but one cannot catch the women. A little door shuts out great Cypris. But yet this is sweet; for in the matter of amorous desire hope is sweeter than reality.

621.—ANONYMOUS

SUCH women as have desire to please (and ye all have) come here, and ye shall win brighter charms. She who has a husband will give her husband pleasure, and the unmarried girl will stir many to offer her marriage. And she who makes her living by her body, if she bathe here, will have swarms of lovers at her door.

622.—ANONYMOUS

If sweet desire for thy wedded wife possesses thee, bathe here, and thou shalt appear to her brighter.

¹ At Argos.

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*εἶτε σε μισθοφόρους ἐπὶ μαχλάδας αἰστρος ὀρίννι,
 λήψῃ, καὶ ἑώσεις, ἐνθάδε λουσαμένοις.*

623.—ΚΥΠΡΟΤ ΠΟΙΗΤΟΥ

Εἰς ἕτερον εὐμορφον

*Κύπρις σὺν Χαρίτεσσι καὶ νύκτι χουστοβελίμῳ
 ἐνθάδε λουσαμένη, μισθὸν ἔδωκε χάριν.*

624.—ΔΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

*Εἰς ἕτερον λουτρὸν παρακείμεναι τῷ δημοτῷ ἂν Βεζαντιῷ
 Δείματό με ξυνοῖο παρὰ προθύρῳσι λουτροῦ
 αἶψας ἀνὴρ, ἀρετῆς εἰναικεν, αἶετ' ἔριδος.
 κείνῳ μέλοι πλευνεσσιν· ἐγὼ δ' ὀλέγκαις τε φίλοις τε
 ἐντύπω προχοῶς καὶ μύρτα καὶ χηρύτας.*

625.—ΜΑΚΗΔΟΝΙΟΥ ΤΗΑΤΟΥ

Εἰς ἕτερον λουτρὸν ἐν Λυκίοις

*Περισσότερος μὲν ὅπως τις εἴη πολυμορὸς ἔμειν,
 κρήνην λουτροῦ καίτρον ἀσκηστικόν,
 μὴ τινα Νηιάδων τις ἔροις ἐν γυμνασίῳ γυμνήν;
 ἢ μετὰ καλλικέρων Κύπριν ἴδωι Χαρίτων
 αἶετ' ἐθέλων· "Χαλεποί εἰ θεοὶ φαίνεσθαι ἐναργεῖς"
 τίς γὰρ Ὀμηρεῖσις ὑπερφέροντο λόγους;*

626.—ΜΑΡΙΑΝΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς ἕτερον λουτρὸν ὀνομαζόμενον Ἑρώτα

*Μητέρα Κύπριν ἔλουσεν Ἑρώς ποτὲ τῷδε λουτρῷ.
 αὐτὸς τοφλέξας λαμπάδι καλῶν ἑσώρ.*

THE DECLAMATORY EPIGRAMS

Or if lust drive thee to mercenary and depraved women, bathe here, and thou shalt be paid instead of paying.

623.—CYRUS

CYPRIS with the Graces and her golden-arrowed boy bathed here and gave grace in payment.

624.—LEONTIUS SCHOLASTICUS

On another Bath next the Public Baths in Byzantium

A CITIZEN built me at the gate of the public bath for excellence, not for competition. Let that serve many; I supply water and scent and charm to an intimate few.

625.—MACEDONIUS THE CONSUL

On another Bath in the Lycian Quarter (?)

LET my doorkeeper be the most faithful of men, keeping careful note of the time at which bathers enter me, lest anyone against his will see one of the Naiads naked in my waters, or Cypris with the long-haired Graces: "For hard are the gods to him who sees them manifestly."¹ Who would dispute Homer's dictum?

626.—MARIANUS SCHOLASTICUS

On another Bath called Love

LOVE once bathed his mother Cypris in this bath, himself warming its lovely water with his torch. Ah,

¹ Hom. *Il.* xx. 131.

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ἰέρως δ' ἀμβροσίῳ χυθεῖς χρὸς ἄμμιγα λευκοῖς
 ὕδασι, φεῦ πνοιῆς ὅσσον ἀνήψεν ἔαρ.
 ἔνθεν αἰεὶ ῥοδόεσσαν ἀναζείουσιν αὐτμήν,
 ὥς ἔτι τῆς χρυσῆς λουομένης Παφίης.

627.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Τῶς' ὑπο τὰς πλατάνους ἀπαλῶ τετρυμένος ὕπνῳ
 εὔδεν Ἔρως, Νύμφαις λαμπάδα παρθέμενος.
 Νύμφαι δ' ἀλλήλησι, "Τί μέλλομεν; αἰθερὸς τούτῳ
 σβέσσαμεν," εἶπον, "ὁμοῦ πῦρ κραδίης μερόπων."
 λαμπὰς δ' ὥς ἔφλεξε καὶ ὕδατα, θερμὸν ἐκεῖθεν
 Νύμφαι Ἐρωτιάδες λουτροχοῦσιν ὕδωρ.

J. A. Pott, *Greek Love Songs and Epigrams*, i. p. 113;
 expanded by Shakespeare, *Sonnets*, cliii, cliv.

628.—ΙΩΑΝΝΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Εἰς τὸ θερμώτατον λουτρὸν τὸ καλούμενον Ἴππον ἐν
 Ἀλεξανδρείᾳ

Ἴππον εἰρρεῖτην χρυσήν μάστιγι δαμέντα
 χρυσείῳ παλίνολβος ἀνάξῃ ἤγειρε χαλινῶ.

629.—ΤΟΥ ΑΥΤΟΥ

Εἰς ἕτερον

Αἰθε σέ, Πινδάρη, μᾶλλον ἐμοῖς ἐκάθηρα ρέεθροισι,
 καὶ κεν ἀριστον ὕδωρ τοῦμόν ἐφησθα μόνον.

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what a scent of spring had the sweat that ran from her ambrosial body mixing with the clear, white water! Henceforth from it ever bubbles a vapour smelling of roses, as if golden Cypris were still bathing.

627.—BY THE SAME

HERE under the plane-trees tired Love lay softly sleeping, having entrusted his torch to the Nymphs. Said the Nymphs among themselves: "Why not do it at once? Would that together with this we could put out the fire in men's hearts." But it was the torch that set fire to the water, and henceforth the Love-Nymphs pour forth here hot water for men to bathe in.

628.—JOANNES GRAMMATICUS

On the Public Bath at Alexandria called the Horse

Our blessed sovereign aroused with a golden bit the fair-flowing Horse which long scourging had laid low.¹

629.—BY THE SAME

Would, Pindar, that I rather than others had washed thee in my stream. Then thou wouldst have called my water alone *best*.²

¹ The meaning is that the Emperor spent money on restoring the bath.

² Referring to the beginning of *Olymp.* i. "Water is best."

630. — ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς θερμὰ τὰ βασιλικά

Θερμὰ ταῖς ἀτρεκέως βασιλίαι· τῆνδε γὰρ αἰτοῖς
αἱ πρὶν ἀγασσάμενοι θῆκαν ἐπωρυμνίην.
οὐ γὰρ ὑπὸ βροτέῳ πυρὶ βάλλεται ἀγλαὸν ὕδωρ,
αὐτοματῇ δὲ λιβὰς τίεταται αἰθομένη·
οὐδὲ ῥόον ψυχροῦ ποτίσκειναι ἀμφὶ λουτρῷ,
ἀλλ' οἷον ποθέεις, τοῖον ἱπεκφέρεται.

631. — ΑΓΛΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς τὰ θερμὰ τὰ Ἀγαμεμνόνεια ἐν Σμύρῃ

Χῶρος ἐγὼ Δαναοῖς μεμολημένος, ἐνθα μολῶντες
τῆς Ἡοῦ αἰερινῆς ἐξελαθοντο τέχνης.
ἔλκεα γὰρ μετὰ δῆριν ἔμοις ἀκίσσαντο ῥεῖθροις,
βαρβαρικῆς λόγχης ἰὸν ἀπώσαμενοι.
ἐνθεν ἀεξήθην ὀροφηγόρος· ἀντι οὐ τιμῆς
τὴν Ἀγαμεμνονίην εὖρον ἐπωρυμνίην.

632. — ΑΔΗΛΟΝ

Εἰς ἕτερα θερμὰ

Χθὼν μυχατῶν γυμνασίων κοιλωμασιν ἀέσαν· πῦρ
ἔστ' ἂν ἔχῃ, φλοξὶν δὲ περιζέῃ κρυφίαισιν.
ἄταος ἄνω βαίνων εἰς αἰθέρα θεῶνος, ἐνερθε
θλιβόμενος, πυριθαλπίς ἐπέεργετα· ἱκμάσιν ὕδωρ.

633. — ΔΑΜΟΧΑΡΙΔΟΣ ΓΡΑΜΜΑΤΙΚΟΥ

Εἰς λουτρόν

Πῆρ καὶ Παφίῃ καὶ Παλλασίῳ τοῦτο λουτρὸν
ὥς ποτε τὸ χροισαῖον ἤρεσε μῆλον ἔχειν
καὶ τάχα τῆς μορφῆς κρίσις ἔσσεται οὐ Πάρις αὐταῖς,
εἰκὼν δ' ἀργυφέαις τμήμασι δαικνυμένη.

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630. LEONTIUS SCHOLASTICUS

On the Royal Hot Baths

THESE are really the royal hot baths, for our fathers, admiring them, gave them this name. By no mortal fire is the bright water warmed, but the spring is born hot of its own accord. Nor dost thou require a cold stream for the bath, but tempered as thou dost desire it, it gushes forth.

631. AGATHIAS SCHOLASTICUS

*On the Hot Baths of Agamemnon near Smyrna*¹

I AM a place beloved by the Danaï, coming to which they forgot the art of Podalirius.² For after the battle they healed their wounds in my stream, expelling the poison of the barbarian spear. Hence I grew great and came to bear a roof, and as a token of fame received the name of Agamemnon.

632.—ANONYMOUS

On other Hot Baths

WHILE Earth in her inmost recesses has perpetual fire and boils with hidden flames, the hot vapour, ascending to the air owing to the pressure from below, belches forth streams of water heated by fire.

633.—DAMOCHARIS GRAMMATICUS

THIS was the bath of Hera, Cypris, and Pallas, when they were eager to get the golden apple. And perhaps now Paris will not be their judge, but their image reflected in the silver flood.

¹ Still existing and so called.

² The two sons of Asclepius, Podalirius and Machaon, were the surgeons of the Greek army before Troy.

GREEK ANTHOLOGY

634.—ΑΛΛΟ

Ὡμοσαν αἱ Χάριτες φερεινγία κ' ἱρανοῖσι αἰγλῆς
ἐνθάδε ναιετάειν ἢ παρὰ τῇ Παφίῃ.

635.—ΑΛΛΟ

Δάφνης εὐπεταλοῖσι φερουμένων ὅστιι λοστρόν.

636.—ΑΛΛΟ

Τούτο ἰδὼν το λοστρόν ὁ πάνσοφος εἶπεν Ὀμηρος·
“ Νηπειθὲς ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.”

637.—ΑΛΛΟ

Ἐνθάδε λουσαμένη δέμας ἄμβροτον αὐτίκα Κύπρις
δεῖξεν Ἀλεξάνδρῳ, καὶ ἀεθλίον ἤρπασε μῆλον.

638.—ΑΛΛΟ

Αἱ τρεῖς Ὀρχομενῷ Χάριτες το λοστρόν ἐτεύξαν·
ταῦντα χωρήσαι τέσσαρας οὐ δύναται.

639.—ΑΛΛΟ

Κύπρις, Ἑρώς, Χάριτες, Νύμφαι, Διόνυσος,
Ἀπόλλων
ὥμοσαν ἀλλήλοις ἐνθάδε ναιετάειν.

640.—ΑΛΛΟ

Ἀθανάται λούονται ἀναισθημένοι βαλανείῳ,
πέμπτη δ' ἡμίθει, μετέπειτα δὲ πηματα πάντα.

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634.—ANONYMOUS

THE Graces swore by the radiant lord of light rather to dwell here than with Cypris.

635.—ANONYMOUS

THIS bath bears the name of the leafy laurel.

636.—ANONYMOUS

IT was on seeing this bath that sagest Homer said: "Allaying grief and anger, bringing oblivion of all evil."¹

637.—ANONYMOUS

AFTER bathing her divine limbs here, Cypris straightway showed herself to Alexander, and carried off the prize of the apple.

638.—ANONYMOUS

THE three Graces of Orchomenus made the bath, and therefore it has not room for four.

639.—ANONYMOUS

CYPRIS, Love, the Graces, the Nymphs, Dionysus, and Apollo swore to each other to dwell here.

640.—ANONYMOUS

THE immortals bathe when the bath is first opened, at the fifth hour the demi-gods, and later all the rubbish.

¹ Hom. *Od.* iv. 221.

GREEK ANTHOLOGY

641.—ΑΓΛΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Eis géφυran tou Saggariou

Καὶ σὺ μεθ' Ἑσπερίην ὑφαύχονα, καὶ μετὰ Μήδων
 ἄλυστα καὶ πύσαν βαρβόρικὴν ἀγέλην,
 Σαγγάρην, κρατερῆσι ροῶσι ἀφάισι πεδηθεῖς,
 αὐτῷ ἐσουλωθῆς κοιρανικῇ παλάμῃ·
 ὁ πρὶν δὲ σκαφεύουσι ἀνέμβατος, ὁ πρὶν ἀτειρής,
 κείσαι λαινῇ σφρυγκτῷ ἀλυκτοπέδῳ.

642.—ΤΟΥ ΑΥΤΟΥ

Eis sōtḗria ἐν Σμύρνῃ ἐν προαστείῳ

Πᾶν τὸ βρωτῶν σπατάλημα, καὶ ἡ παλύνθητις ἐδωλὴ
 ἐνθάδε κρινομένη τὴν πρὶν ἔλασσε χάριν,
 οἱ γὰρ φαστάνοι τε καὶ ἰχθῦνες, αἱ θ' ὑπὲρ ἰγλιν
 τριψύες, ἥ τε τούτῃ βρωματομιξαυτῇ
 γίνεσθαι ἐνθάδε κόπρος· ἀποασσεύει δ' ἄρα γαστήρ
 ὅππῃσι πειναλὴ ἀίξαντο λαυκανίῃ.
 ὅφρ' οὐ γινώσκαι τις, ὅτ' ἀφρονι μῆτιν ἰείρων
 χρυσοῦ τοσσατίου τὴν κοῖνιν ἐπρίατο.

643.—ΤΟΥ ΑΥΤΟΥ

Eis τὸ αὐτό

Τὶ στείχεις κεφαλὴν κεκακωμένος; ἐς τί δὲ πικρὰ
 οἰμώξεις, μελέων παγχρῦ θαρυνομένων;
 ἐς τί δὲ γαστέρα σείῃ ραπίσμισιν ἀμφιπατύσσεις,
 ἐκθλίβει δόκων μαστακὸς ἐργασίῃ;
 μόχθων τυρπατῶν οὐ σοὶ χροῖος, εἰ παρὰ δαιτι
 οὐ τοῦ ἀναγκαιῶν ποιεῖν παρεξέταθης.

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641.—AGATHIAS SCHOLASTICUS

On a Bridge over the Sangarius

THOU too, Sangarius, after proud Italy and the peoples of the Medes, and all the barbarian host, art thus enslaved by the hand of our prince,¹ thy stream fettered by strong arches. Thou who wast formerly impassable to boats and indomitable, liest gripped in bonds of stone.

642.—BY THE SAME

On a Latrine in the Suburbs of Smyrna

ALL the extravagance of mortals and their expensive dishes excreted here have lost their previous charm. The pheasants and fishes, and the mixtures pounded in the mortar, and all that variety of kick-shaws, become here dung. The belly rids itself of all that the ravenous gullet took in, and at length a man sees that in the pride of his foolish heart he spent so much gold on nothing but dust.

643.—BY THE SAME

On the Same

WHY do you moan with the headache and groan bitterly for the heaviness you feel all over, and keep on smacking your belly, thinking to force out the work of your jaws? You would never have had all this trouble and labour if you had not largely exceeded yourself at table. When you are lying there

¹ Justinian.

ἀλλ' ἐπὶ μὲν στιβαροὺς φρονεῖς μέγα, καὶ στόμα
 τέρπεις
 βρώμασιν, εὐτυχίην κείνα λογιζόμενος·
 ἐνθάδε δ' ἀσχάλλεις· μοῖνῃ δ' ἀλιτήματα λαιμοῦ
 ἢ γαστήρ τίει πολλάκι τυπτομένη.

10

644.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Εἴη μάκαρ τλήθυμε γωπότε· σοὶ βίος αἰεὶ
 μένειν καὶ σκαπάνης ἄλγος καὶ πενίης·
 λιτὰ δέ σοι καὶ εἰπρά, καὶ ἐν ξυλόχοισι καθεύδεις,
 ὕδατος ἐμπλησας λαιμον ἀμετροπότην.
 ἐμπης ἀρτίπος ἐσσί, καὶ ἐνθάδε βαιὰ καθεσθείς
 αἰτίκα γαστέρα σὴν θήσας ἐλαφροστάτην·
 οὐδὲ κατυψήχεις ἱερὴν βύχην, οἷδ' τι μηρὸν
 τύπτεις, αὐτομάτως φόρτον ἄρῳσαμένος.
 τλήμονες οἱ πλουτοῦντες ἰδ' οἱ¹ κείνοισι στυώντες
 οἷς πλεον ἄρτεμής εὐαῖεν εἰλαπίνῃ.

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645.—ΜΑΚΗΔΟΝΙΟΥ ΤΗΛΑΤΟΥ

Τρωλῶ ἐπ' ἀνθεμένει, ῥήην παρά Μαίονος Ἑρμου,
 Σαρδεις, ἢ Λυδῶν ἑξοχὸς εἰμι πόλις.
 μάρτυς ἐγὼ πρώτη γενόμην Διός· οὐ γὰρ ἐλέγχειν
 λαθρίον εἶα Τροίης ἠθέλον ἡμετέρης.
 αὐτὴ καὶ Βρομίῳ γενόμην τροφός· ἐν αἷ κεραυνῷ
 ἐορκαὶν εὐρυτέρῳ φωτὶ φαινόμενον·
 πρὸς τοῖς δ' ἡμετέροισιν ἐν ὀρεσίν οἰκίαν ὀπώρῃ
 οὐδαμῶς ἐν βροτοῦντων ξανθὸν ἀμελξε γένος.
 πάντα με κοσμήσαντο· πόλις δέ με πολλακίς αἰὼν
 ἄσπετον ὀλβίσταίς εὖρε μαγαρομένην.

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¹ I write so : ποί MS.

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guzzling you have a high opinion of yourself, and delight your palate with the viands, deeming that happiness. But here you are in distress, and your belly only gets many snacks to pay for the sins of your gullet.

644.—BY THE SAME

On the Same

BLEST are you, long-suffering labourer ! You have only to put up, all your life, with the pains of hoeing and poverty. Simple are your meals, and you sleep in the woods, after satisfying your throat's vast thirst for water. Yet you are perfectly sound, and sitting here for a few moments lighten your belly. You don't rub down the lower part of your spine, or beat your thighs, but you get rid of the burden naturally. They are in evil case, the rich and those who associate with them, whom feasting pleases more than sound health.

645. —MACEDONIUS THE CONSUL

I AM Sardis, the chief city of Lydia, who stand under flowery Tmolus, by the stream of Maconian Hermes. I witnessed first the birth of Jove, for I refused to betray the secretly born son of my own Rhea. It was I, too, who nursed Bacchus, and I saw him shining with broader flame in the lightning-flash. First in my fields did Autumn, the giver of wine, milk from the udder of the grape-cluster the golden juice. Everything combined to adorn me, and old Time often saw me envied by the most flourishing cities.

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646.—ΑΔΕΣΠΟΤΟΝ

Εἰς Ἡράκλειαν τὴν Πόντου

Εἰ πόλιν Ἡρακλῆος ὁμώνυμον οἶσθα καὶ ἄλλαν,
ἴσθι με τὴν πόντου μηδεὶν ἀτιμωτέραν.

647.—ΑΔΕΣΠΟΤΟΝ

Εἰς τὴν Ῥώμην

Ῥώμη παρβασίλεια, τὸ σὸν κλέος οὐ πῶς ὀλεῖται
Νίκη γάρ σε φηγεῖν ἄπτερος αὐ δύναιται.

648.—ΜΑΚΗΔΟΝΙΟΥ ΤΗΑΤΟΥ

Εἰς οἶκον ἐν Κιβύρῃ

Ἀσπὺς ἐμοὶ καὶ ξείνος αἰεὶ φίλος· οὐ γὰρ ἐρευνᾷ
τίς, πόθεν, ἢ τίνας, ἴστί τι φιλοξενίης.

649.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Εὐσεβίη τὸ μελαθρον ἀπὸ πρωτοῦ θεμελίου
ἄχρη καὶ ὑψηλοῦς ἡρμαγεν εἰς ὁρόφους,
οὐ γὰρ ἀπ' ἀλλαστρίων κτεάνων ληίστορι χαλκῷ
ὄλβον ἀνελίζων τεύξε Μακεδώνιος·
οἶδε λιπεριότης κτερόν καὶ ἀκερμελὶ μυχθρὸν
κλαῦσε, θεκασιότατον μισθὸν ἀτυεβόμενος.
ὡς εἰ πόνων ἀμπαυμα φυλάσσεται ἀνδρὶ δίκαιῳ,
ὣδε καὶ εὐσεβέων ἔργα μένοι μερόπων.

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646.—ANONYMOUS

On the Pontic Heraclea

IF you know of another city with the same name, Heraclea, know that I, the Pontic one, do not rank beneath it.

647.—ANONYMOUS

*On Rome*¹

ROME, queen of the world, thy fame shall never perish, for Victory, being wingless, cannot fly from thee.

648.—MACEDONIUS THE CONSUL

On an Inn in Cibra

NATIVE alike and foreigner are ever dear to me, for it is not the business of hospitality to enquire who, whence, and whose son.

649.—BY THE SAME

On the Same

Perry built up this house from its foundations to its lofty roof. For Macedonius did not build it out of wealth gained by despoiling with the sword the possessions of others, nor did he weep, a pauper, over an empty and profitless labour, deprived of the return justly due to his outlay. As rest from labour awaits the just, so may the works of pious men survive.

¹ *i.e.* Constantinople.

650.—ΛΕΟΝΤΙΟΥ

Εἰς οἶκον κείμενον μέγαν τοῦ Ζεύξιππου καὶ τοῦ ἱππικοῦ
 Ἐν μὲν τῇ Ζεύξιππον ἔχω πύλας, ἡδὺ λωετρὸν
 ἐκ δ' ἐτέρης ἱππων χωρὸν ἀεθλοφύρων.
 τοὺς ῥα θεησάμενος, καὶ τῶδ' ἐνι χρώτα λούσας
 εὐρύοι καὶ ἡμπνευσαν δαίτι παρ' ἡμετέρῃ
 καὶ κε πάλιν σταδίοις ποτὶ δαΐδον ὄριος ἔλθοις.
 ἐγγύθεν ἐγγὺς ἰὼν γείτονος ἐκ θαλάμου.

651.—ΠΑΥΛΟΥ ΣΙΛΕΝΤΙΑΡΙΟΥ

Εἰς οἶκον ὑψηλὸν ἐν Βυζαντίῳ

Τρισσάθην εἰσπορῶ παρυτερπύα νῶτα θαλάσσης,
 πάντοθεν ἡμετίῳ φέγγει θαυμάζομενος·
 εἰς ἐμὴ γὰρ κροκόττεπλος ὅταν ποικιλιῇται Ἥλιος,
 τερπομένη, ἀτείχειν πρὸς δυσὶν οὐκ ἐθέλει.

652.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΗΑΤΩΝ
ΑΙΓΥΠΤΙΟΥ

Εἰς οἶκον ἐπίπεδον

Ὡρὴ ἀνὰ ψυχῶν θέσους, καὶ χεῖματι θαλάπῃ.
 τοῖς ἄλλοις ὁμίωσιν δὲ ἐμέθεν παρέχων.

653.—ΑΓΡΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς οἶκον κείμενον ἐν ὕψει ἐν Βυζαντίῳ

Ἡ τῆς Ἀρετῆς ἰερὸς τε θεῶν προσκύρουθεν ἄθροισμα,
 ἔστιν οὖν Ἀσκραίου, ἔδωκε τάλαντα πρὸς ἡμετέρων.

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650.—LEONTIUS

On an Inn situated between the Zeuxippus¹ and the Hippodrome

On the one side I have close by me the Zeuxippus, a pleasant bath, and on the other the race-course. After seeing the races at the latter and taking a bath in the former, come and rest at my hospitable table. Then in the afternoon you will be in plenty of time for the other races, reaching the course from your room quite near at hand.

651.—PAULUS SILENTIARIUS

On a High House in Constantinople

From three sides I view the pleasant expanse of the sea, struck by the sunlight from all quarters. For when saffron-mantled Dawn envelops me, she is so pleased that she has no wish to go on to her setting.

652.—JULIAN, PREFECT OF EGYPT

On a House situated on Level Ground

In summer I cool you and in winter I keep you warm, supplying from myself the deficiencies of the seasons.

653.—AGATHIAS SCHOLASTICUS

On a House situated on a Hill in Constantinople

"The gods set toil before virtue,"² said the poet of Ascrea, speaking prophetically of this house. For

¹ See title of Book II. It was both a gymnasium and bath.

² Hes. *Works and Days*, 289.

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κλίμακα γὰρ ταραῖν περόων κεκαφῆότι ταρσῶ,
 ἰδρῶτι πλαδαρῇν ἀμφεδίηνα κόμην
 ὑψόθι δ' ἐσειόησα θαλασσαίην περιωπῆν.
 καὶ τάχα τῆς Ἀρτεῖς πιστότερον¹ θάλαμος.

654.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΗΛΩΝ ΑΙΤΤΗΤΙΟΥ

Εἰς ἀφύλακτον οἶκον

Κερδαλείους δίζεσθε δόμους, ληίστορες, ἄλλους·
 τοῖσδε γὰρ ἐστὶ φύλαξ ἔμπεδος ἡ πενίη.

655.—ΑΔΗΛΩΝ

Εἰς τὸν τρίκλινον τῆς Μαγναύρας

Ὀτραλῆος πολυπέυσαν τόνον δόμον βασιλῆες,
 αἰχμὴν ὀλβοδότειραν ἀπὸ σταυροῦ λαχόντες,
 αὐτὸς ἀναξ Ἡρακλῆς σὺν Κῶισι ταντίνῳ υἱί.

656.—ΑΛΛΟ

Εἰς τὰς αἶθρας τὸν ἐπιλεγόμενον Χαλκὴν ἐν τῷ Παλατίῳ, ὃ
 ἔκτισε Ἀναστάσιος βασιλεὺς

Οἶκος Ἀναστασίῳσι τυραννοφόνον βασιλῆος
 μούνης ὑπερέλλω πανυπαίμωνος ἀστυγαιῆς,
 θαῦμα φέρον πύκτωσιν, ἐπεὶ κοσμήτορες ἔργων
 ὕψος ὁμοῦ μήκος τε καὶ ἁπλῆτον ἔργον ἰδόντες,
 ἀσκεῖτες ἀφρόσσαντο πελοῦρον ἔργον εἶναι
 ἀλλὰ πολυκμήτοισι λαχὼν προεβήη τεχνης.

¹ I write πιστότερον for πιστότατον.

¹ Lit. panting.

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after mounting the long flight of steps with exhausted¹ feet, my hair was all soaked with sweat; but from the summit I looked on the fine view of the sea. Yea! perhaps a good room is a surer possession than virtue (?).

654.—JULIAN, PREFECT OF EGYPT

On an Unguarded House

SEEK other more profitable houses, ye robbers, for Poverty constantly keeps guard over this.

655.—ANONYMOUS

On the Banqueting Hall of Magnaura

THIS house was diligently completed by the emperors, on whom the Cross bestowed a beneficent power, Heraclius and his son Constantine.²

656.—ANONYMOUS

On the House called Chalcé³ in the Palace built by Anastasius

I AM the house of Anastasius, the emperor, slayer of tyrants,⁴ and I alone far excel all cities of the Earth. I am a cause of wonder to all, since the architects, seeing my height, length, and vast breadth, were minded to leave the huge pile unroofed; but skilled Aetherius, the most eminent

² Constantine III. shared the purple with his father Heraclius whom he succeeded 641 A.D.

³ Lit. "The Bronze Gate." The name was transferred to the whole building which formed the vestibule of the palace.

⁴ The Isaurian robber chiefs.

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Αἰθέριος πολυῦδρις ἔμην τεχνήσατο μορφῇν,
 ἀχράιτῳ βασιλῇ φέρων πρωτάγρια μόχθων.
 ἔνθεν ἀπαιρίσιον μέγεθος περὶ παντὶ τιταίνων,
 Λύσονίης ἱκέσσα βοήματα θαύματα γαίης. 10
 εἶξον ἀρειοτέροισι, χάρις Καπέτωλίδος αὐλῆς,
 εἰ καὶ χαλκείων ὀρόφων ἀμαυνύματα πέμπεις·
 κρίψον ἀμετρήτων μεγάρων σταινουμενον αὐλαῖς.
 Πέργαμε, φαιδρὸν ἄγαλμα τειν, Ῥουφίνιον ἄλσος· 15
 μοῖοι ταυτοπλεύρουσιν ἀμνηρότα, Κῦξικε, πέμπεις
 Ἄδριανοῦ Ξατιλῆος ἀμειψα νηὸν αἰεῖσεις.
 οὐ μοι Πυραμίδων ἱκέλη κρίσις, οὐδὲ Κολοσσσοῦ,
 οὐδὲ Φάρων· μεγάλην μοῖνος δ' ἐπερέδραμον ἔλην.
 αὐτὸς ἑμὸς στυπτοῦχος Ἰσαυροφάνων μετὰ ἱέκην 20
 χρυσοφμῆς μ' ἐτίλεσσαν ἐδάθλιον Ἡμηγερείης,
 πάντῃ τετραπόρων ἀνέμων ποπετασμένον αἶραις.

557.—ΜΑΡΙΑΝΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς τὸ παλάτιον Σοφιανῶν

Ὅτ' ἔπιδε τοιμομένης χθαρὸς ἀνέλα πάντων ἀνοίγει
 πλανητῶν ἀλίκλυτῳ περιθμῶς ἐπ' ἡμῶν,
 χρῆστα συλλείκτρη ταῦτ' ἀνάκτορσι θήκεν ἀνάσσει
 τῇ πολυκυδίστῃ θεῖος ἄναξ Σοφίῃ.
 εἶποι, ὦ Ῥώμη μεγαλοκρατὸς, ἀντία σέο 5
 κάλλος ἀπ' Εὐρώπης δέρκεαι εἰς Ἀσίην.

558.—ΠΑΥΛΟΥ ΣΙΔΕΝΤΙΑΡΙΟΥ

Ἐν τῷ μεγάλῳ Ἡραιωρῷ καλλωπισθέντι

Κοσμεῖν Ἰουστινὸς βασιλεὺς ὑπέρβωτα καθῶρας
 καὶ τὰ μέγιστα Διὸς ἡγλαῖσεν τομότη·

1 Quite unknown. The Rufinus referred to is probably the celebrated minister of Theodosius (circ. 400 A.D.).

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master of that laborious art, devised my shape, laying the first-fruits of his toil before our stainless emperor. Therefore, stretching on all sides my vast bulk, I surpass the celebrated wonders of the Italian land. Beauty of the Capitolian hall, give place to thy betters, even though thy golden roof dazzles the eye. Hide, Pergamus, thy splendid ornament, the grove of Rufinus,¹ narrow now beside the halls of this limitless palace; and thou, Cyzicus, no longer sing of thy noble temple of Hadrian standing fast on the long cliff. The pyramids are not capable of vying with me, or the colossus, or the Pharos; I alone surpass a great legion of buildings. My prince himself, after his victory over the Isaurians, completed me, the house of the Dawn, shining with gold, on all sides exposed to the breezes of the four winds.

657.—MARIANUS SCHOLASTICUS

On the Palace called Sophianae

WHERE the land is cut in two by the winding channel whose shores open the way to the sea, our divine emperor² erected this palace for his most illustrious consort Sophia. O, far-ruling Rome,³ thou lookest from Europe on a prospect in Asia the beauty of which is worthy of thee.

658.—PAULUS SILENTIARIUS

On the Great Praetorium when newly decorated

THE Emperor Justin,⁴ clearing away its begrimed decorative work, brightened up the chief Law Court.

² Justin II. (565-578 A.D.). ³ *i.e.* Constantinople.

⁴ The same.

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*σοῖς δὲ πόνοις, Δομνίε, κατηφία ρύκτα διώκεις
ἐκ Θέμιδος μεγάρων, ἐκ βιοτῆς μερόπων.*

659.—ΘΕΛΙΤΗΤΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὸ αὐτό

*Ὡς ἀγαθὸν καὶ παῖς ἐπὶ γήρῃ· φαιδρύτερος γάρ
Δομνίος θαλάμους μητρὸς ἔτευξε Δίης.
Λάμπω ἐγὼ διὰ παιδός, ὃ παῖς αἰ' ἐμῷ φαίνει·
κύδεα δ' ἀλλήλοισι ἀντιχαρίζομεθα.*

660.—ΑΔΕΣΠΟΤΟΝ

*Εἰς τὴν βασιλικὴν τῶν παιδευτηρίων ἐν Βεζαντίῳ
Χῶρος ἐγὼ θεσμοῖσιν ἀντιμέσος· ἐνθάδε πηγὴ
ἀφθότος Λύσσιων ἐκκέχυται νομίμων,
ἢ πάντε τέταται μὲν αἰάσας, ἡθλοῖς δὲ
ἀνθιδ' ἀγειρομένοις πάντα δίδωσι ρύον.*

661.—ΙΟΥΔΑΙΑΝΟΤ ΔΠΟ ΤΗΑΤΩΝ ΑΙΥΤΗΤΙΟΤ

Εἰς βῆμα τοῦ σοφιστοῦ Κρατεροῦ

*Διότῃν ἐγὼ μακαριστῶν, ἐπεὶ ποτὶ μεσώθεν ὕλης
ἰσταμένον Λιγυραῖς ἐννεφώμην ἀνέμοις,
ἀνιθὼν ἐπὶ βῆθρον ἐβθρουν· ἀλλὰ σιδήρῳ
ἐτμήην, κλέρῳ κρηισσῶνος εὐτυχίης·
ἀντὶ γὰρ ἀνιθὼν, Κρατεροῦ κρατεροῖς ὑπὸ μύθοις
ἀρῶμαι, σὺμμάστοις χεῦμασι τηλεθάον.*

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and thou, Dominus,¹ by thy labours, expellest melancholy night from the halls of Themis and the life of mortals.

659.—THEAETETUS SCHOLASTICUS

On the Same

WHAT a blessing is a child in our old age ! Dominus has made the courts of me, mother Justice, brighter. I shine through my child, and my child through me, each bestowing our glory on the other.

660.—ANONYMOUS

On the Basilica of the Schools in Constantinople

I AM a place dedicated to Law. Here gushes forth an abundant fount of Roman Jurisprudence which runs perennially for all, and gives its whole stream to the youth here assembled.

661.—JULIANUS, PREFECT OF EGYPT

On the Chair of the Sophist Craterus

I AM a tree peculiarly blessed ; for, once, standing in the middle of the forest, I was nurtured by the shrill winds and was the tuneful seat of birds, but I was felled by the axe to gain still better fortune. For now I am watered by the powerful (*crateros*) speech, not of the birds, but of Craterus, and flourish, fed by this stream of eloquence.

¹ The architect.

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662.—ΑΓΓΛΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Χώρας ἐγὼ τὰ πρῶν μὲν ἔην στυγερῶπὸς ἰδεσθαι,
 πηλοδόμοις ταίχαις ἀμφιμεριζόμενος.
 ἐθάδε δὲ ξείνων τε καὶ ἐνθαπίων καὶ ἀγροίκων
 νηδὺς ἐπεγχεοῦναι λύματα χυνομένη.
 ἀλλὰ πατὴρ με πόλῃος ἐναλλάξας Ἀγαθίας
 θῆκεν ἀρίζηλον τὸν πρὶν ἀτιμώτατον.

663.—ΠΑΥΛΟΥ ΣΙΔΕΝΤΙΑΡΙΟΥ

Εἰς κῆπον παράλιον

Πόττος ὑπεκλύζει χθονὸς ἔσρατα· πλωτὰ δὲ χέρσων
 νῦντα θαλασσοαῖσις ἀλτρεσι τηλεθάει.
 ὥς σοφὸς ὅστις ἔμειε βυθὸν χθονί, φύκι κίττοις.
 Νηιάδων προχοαῖς χεύματα Νηριίδων.

664.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Ἐνθαδ' ἐνδομαίνονται τέρας πλεον ἔπλετο χώρις.
 Νύμφαι Νηιάδες, Νηοαῖς, Ἀδριαῖδες
 ταῖς δὲ θεμισταῖαι μισατὴ Χαρὶς, οὐ δὲ δικάζειν
 αἰδέν, ἐπεὶ ξενὴν τέρψιν ὁ χώρις ἔχει.

665.—ΑΓΓΛΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς τὸ αὐτό

Εἴθ' οὐ λισσὴ Διόφους ἔερθε πλέτης, ἔστωθι πόντου
 κείμετον, ἀγροῦλου καλλὸς ἀρημοσύνης.

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662.—AGATHIAS SCHOLASTICUS

On the same as 642 ff.

I AM a place formerly hideous, divided by brick walls, and here the bellies of strangers, natives, and countrymen thunderously relieved themselves. But Agathias, the father of the city, transformed me and made me distinguished instead of most ignoble.

663.—PAULUS SILENTIARIUS

On a Garden by the Sea

THE sea washes *terra firma*, and the expanse of the dry land is navigable and blooms with marine foliage. How skilled was he who mingled the deep with the land, sea-weed with garden plants, the floods of the Nereids with the founts of the Naiads!

664.—BY THE SAME

On the Same

HERE the Naiads, Nereids, and Hamadryads dispute as to who has the best title to the property. The Grace in their midst sits as judge, but cannot give judgment, as its charm is common to all.

665.—AGATHIAS SCHOLASTICUS

On the Same

GIVE way to me, thou holy hill of Daphne,¹ lying far from the sea, thy beauty but that of rustic solitude.

¹ The celebrated park near Antioch in Syria. See Gibbon, chap. xxiii.

ἔρθον γὰρ Νύμφαι ἐνὸρίτιός, αἱ τ' ἐν πότιν
 Νημεῖδες ξυνὴν θέντο συνηλυσίην·
 ἀμφ' ἐμὲ γὰρ μάρναιτο· δίκασσε δὲ Κραντοχαίτης,
 καὶ με παρ' ἀμφοτέραις μύσσειν ἔθηκεν ὄρον.

666.—ΑΔΗΛΟΝ

Εἰς κῆπον Ἔρωτα προσαγορευόμενον
 Οὐ μέγας οὐδ' ὁ Ἔρως, ἀλλ' εὐχαρις· ὥς καὶ ἐγὼ το
 οὐ μέγας ἐν κήποις, ἀλλὰ γέμω χαρίτων.

667.—ΑΡΑΒΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς προάστιον

Ἦσαν καὶ κήποισι καὶ ἄλσασι καὶ Διονύσῳ
 καὶ πότιν πλὴθω γείτωνος εὐφροσύνη.
 τερπνα δὲ μοι γαῖης τε καὶ ἐξ ἄλσος ἄλλοθεν ἄλλως
 καὶ γρυπείς ὀρέγει ἔορα καὶ ἀγρωδύμους.
 τοῖς δ' ἐν ἐμοὶ μέμνηταις ἢ ὀρνέθων τις αἰῶδον,
 ἢ γλυκεῖ ποικίλῳ φθόγῳ παρηγορεῖ.

668.—ΜΑΡΙΑΝΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς προάστιον ἀσκηζόμενοι Ἔρωτα ἐν Ἀρσινόῃ
 Ἡ καλὴ ἄλσος ἕρπας, ὅταν καλὰ εἰσὶν ἔνθρα ταῦτα
 πρηνὲς ἐπιτελεῖν ἀμφιδουεῖ Ζεφυρός·
 ἤχι καὶ ὄρεσις ἀμαρύνσεται ὠθεσι λειμών,
 παιδίον ἰσχυρὸν κέσταιν ἀνέκς καλίσταν·
 καὶ γλυκερὴς τρώσται χάς ἐπεμβαῖν ἄλλος ἐπ' ἄλλω
 μισγὺς ἀναιδέως χεῖματα Ναιάδες·
 ὅππῳ δὲ ἐνὸρήνισα γυνὴν παρατήχεται Ἰρις
 χῶρον, Ἀμπεριμάσσειν ἄνδρον ἀβροκόμων,

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For here the tree Nymphs and the Nereids of the sea established their common meeting place. When they quarrelled over me, Poseidon was judge, and pronounced that I was to be a border-land open to both.

666.—ANONYMOUS

On a Garden called Eros

Eros is not big, but he is pretty. So I am not great among gardens, but am full of charm.

667.—ARABIUS SCHOLASTICUS

On a Suburban Pleasaunce

I AM rich in waters, gardens, groves, vineyards, and the generous gifts of the neighbouring sea. Both the fisherman and the husbandman offer me pleasing presents from sea and land, and those who rest in me are soothed either by the song of birds or the sweet call of the ferryman.

668.—MARIANUS SCHOLASTICUS

On a Suburban Park in Amasia called Eros

VERILY it is lovely, the grove of Eros, where these beautiful trees are stirred by the gentle breath of Zephyr, where the dewy meadow is bright with flowers, sending up a wealthy show of purple-fringed cups, while the roses of three fountains in a line one after the other spout forth the streams of the sweet Naiad. Here Iris, the ancient river, swims past the woods, resort of the soft-haired Hamadryads,

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καὶ λιπαρῆς εὐβοτρυν ἀν' ὄργανα καρπὸς ἑλαίης
 θάλλει ἱρισταφυλῶν παντοσε θειλοπέδιον
 αἶε' ἐπερίξ λαλαγεῦσιν ἀηδόνες· ὅς δ' ἐμελίξει
 αἰτωρὸν τέττιξ φθεγματος ἁρμονίαν.
 ἀλλὰ τὸν ἀκλήστον ὅπως, ξένε, μὴ με παρελθῇς
 τόνδε δόμον, λιτῆς δ' ἀντίστον ξενίης.

669.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Δεῦρ' ἴθι, βαιὼν, ὁδῖτα, πεσὼν ὑπὸ δῦσκιον ἄλσος,
 ἄμπανσον καμάτου γυναι πολυπλανέος,
 χλωρὸν ὅπου πλατάνων αὐτόρρυτον ἐς μέσον ὑδωρ
 καλὰ πολυκροῦντων ἐκπρορρεῖ στομάτων
 ὅππῃ πορφύρεῃς ὑπὲρ αἰθαλκας εἶαρι θάλλει
 ὑγρὸν ἴσον βροδίῃ κυνῶμενον κύλυκι.
 ἡμίε' πῶς ὁμοσεργίῳ πέσον λειμῶνος ἐρίψας
 ἑκχυτον εὐχαίτης κισσὸς ἐπλεξε κόμην.
 ἐνθάδε καὶ ποταμὸς λασίην παραμείβεται ὄχθην,
 πέζαν ὑποξέων αἰτωφύταιο νάπηις.
 οὗτος ἔμῳ· τί γὰρ ἄλλο καὶ ἐπρεπεν ὄνομα χώρῃ,
 πάντοθεν ἡμερτιῶν πληθόμενῃ Χαρίτων;

670. ΛΕΙΣΙΠΠΟΣ

Εἰς Σμύρνην εἰς μῶλον τῇ θαλάττῃ ἐπικείμενῃ· ἐν ᾗ ἔστι
 καὶ ὑδραῖον

- α. Τίς βοθρὸν ἠπεύρωσεν; τίς ἐν βοθρῷ σιν ἐτευξεν
 ἀκτὴν ἀμφιρύτην λάσει μαρμαρέας;
 τίς δ' ἐν κύμασι τεύξε ποτόν πλωτήγας ἀφύψαιεν,
 αὐτῶν ἐκ νηδὸν χερσὶν ἀρνομένους;
- β. Οἶτον ἢ πικικλήρητις ἀνὴρ Βενίτιος ἀμύμων,
 κτίσμασι τικίσις Θησέα καὶ Πέλοπα.

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and in the fruitful vineyard the fat berries of the olive-trees flourish everywhere above the great clusters of raisins set out to dry. Around sing the nightingales, and the cicada hymns an answering harmony. Do not, stranger, pass by my open gate, but enter the house and partake of my simple hospitality.

669.—BY THE SAME

On the Same

COME here for a little, traveller, and reclining in the greenwood shade rest thy limbs from thy long and toilsome journey. Here amongst the plane-trees the fresh streams of water running at its will leap forth beautifully from many-mouthed fountains. Here in spring the soft violets mixed with roses empurple the ground. Look how, engarlanding the fresh meadow, the luxuriant ivy twines its flowing hair. The river runs between its foliaged banks, grazing the base of the self-sown grove. Such is Eros. What other name would be appropriate for a place replete in every way with charm and loveliness?

670.—ANONYMOUS

On a Mole in Smyrna on which there was a Cistern

A. Who made the deep dry land, who amid the surges built out of marble a shore washed on both sides by the sea? And who enabled the sailors to obtain water in the midst of the waves, drawing it with their hands even from the deck? B. This resourceful man, noble Venetius, who surpassed Theseus and Pelops¹ by his creations.

¹ It is difficult to see why these names are selected. They were both, of course, founders of cities.

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671.—ΑΛΛΟ

Εἰς φάρον ἐν τῇ αὐτῇ πόλει

α. Τίς τόσον ἔργον ἔτευξε; τίς ἢ πόλις; ἢ τὸ
γέρας τί;

β. Ἀμβρόσιος Μυλασεὺς τὸν φάρον ἀνθρώπουτος.

672.—ΑΔΗΛΟΝ

Εἰς τὴν αὐτὴν πόλιν

Ἐλ τραφευῆς πάσης ἀλιτέρμονα κύκλον ὁδεύσης,
οὐ ποτέ μοι τιὰ χῶρον ἀρείονα ταῦδε νοήσεις.
θέσκειλον αἶον ἔτευξεν ἀγκυλὸς Ἰωάννης,
κυδαίνων βασιλείαν ἥλης χθονός· ἐκ ῥοθίων γὰρ
τερμωλὴν ἀκόρητον ἐν ἀστυὶ θῆκεν Ὀμήρου.

673.—ΑΔΗΛΟΝ

Εἰς τὴν αὐτὴν πόλιν, εἰς τόπον τιὰ

Ἰππολύτῃ καὶ τοῦτ' Ἀσκληπιὸς ὅπασεν ἔργον.

674.—ΑΔΕΣΠΟΤΟΝ

Ἐν τῷ φάρῳ Ἀλεξανδρείας

Πύργος ἐγὼ νυκτὶσιν ἀλαομένοισιν ἀρήγων
ἐμὶ, Ποσειδῶνος ἀπειθεῖ πυρρὸν ἀνύπτων,
καὶ μὲ πεσεῖν μελλόντα φαρνυγδούποισιν αἰήταις
σπῆσαι τοῖς καματοῖς Ἀμφώπιος, ὃς βασιλῆος
ἐστὶ πατήρ· κείνῳ δὲ μετ' ἄγρια κύματα ραῦται
χεῖρας ἀεργάζουσι, ὅτε κλυτῷ Ἐντοσιγαίῳ.

¹ This must allude to a mole or something similar.

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671.—ANONYMOUS

On a Lighthouse in the same City

A. Who executed so great a work? What is his city and what his office? *B.* Ambrosius of Mylasa, the proconsul, built the lighthouse.

672.—ANONYMOUS

On the same City

Though thou journeyest over the sea-bound circle of the whole dry land, thou shalt nowhere see a place superior to this which renowned Ioannes, glorifying her the queen of all this land, has made so admirable; for from the sea itself¹ he won unceasing delight for Homer's city.

673.—ANONYMOUS

On a Place in the same City

Asclepius did this work, too, for Hippolyta.²

674.—ANONYMOUS

In the Pharos at Alexandria

I AM the tower that helps straying mariners, lighting up the blaze of Poseidon's comforting torch. Ammonius, who is the father of our emperor,³ re-erected me by his labour when, borne down by the loud-roaring gales, I was about to fall. To him the sailors, escaped from the wild waves, lift up their hands as to the glorious Earth-shaker.

² The meaning is quite obscure.

³ *i.e.* a patrician of Constantinople.

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675.—ΑΛΛΟ

Εἰς τὸν φάρον ἐν Σμύρῃ

Μηκέτι δειμαίνοντες ἀφεγγέα ευκτὸς ὀμίχλῃν,
εἰς ἔμψυχον βαρυσκέως πλωτὴν, παντοπόρῃν,
πᾶσιν ἀλωμέναις τηλαυγέα δαλὸν ἀνύπτω,
τῶν Ἀσκληπιειδῶν μενιμοσύνην καμύτων.

676.—ΑΔΕΣΠΟΤΟΝ

Εἰς πηγὴν ἐν τῷ Ὀλύμπῳ ὄρει

Ταῖς Προΐσας Νύμφαις ὑποείκουσιν· ἀλλὰ καὶ αὐταὶ
ἐρέσσοντες ἡμῶν χαίετε Πυθιάδες,
αἱ δ' ἄλλαι πᾶσαι μετὰ Πιθίᾳ καὶ μετὰ Ἡραΐδαν
ἡμετέροις Νύμφαις εἴθετε Νημεῖες.

677.—ΑΓΑΘΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς οἶκον ἐν Βυζαντίῳ

Τεῦξέ με πάλαι καμῶν Μουσίωνος οἶκον ἀγῆτων
τηλακῶν, ἀρετῶν ἀνέμῳ βαλλόμενον.
ἐμπὲς οὐδ' ὑπὸ σπινθὴρ ἀφ' ἑγγέα θωμάτα Μοίρης,
ἀλλὰ με καλλιψῶς ἐν χθονὶ ναιετάει.
καὶ β' ὁ μὲν εἰς ὀλίγην κόπται κόριν· ἡ δὲ περισσὴ δ
τόλμῃς ἐπὶ ξείνοισι ἀνδράσιν ἐκδέχεται.

678.—ΑΔΕΣΠΟΤΟΝ

Ἐν κόμῃ τῆς Σμύρνης

Οἶον ἐπ' αἰῶς καὶ τοῦτον, Ἀγακλειῶν, μέγαν ἄθλον,
θαυρῶ τολμητῇ κέδος ἀριστὸν εἶλον·
νύμφης ἀρχαίης Βασίσης πύδικα κρεῖα χορῶν
εἴασι καὶ λουτρῶν θῆκαις ἀφνειοτέρην.

THE DECLAMATORY EPIGRAMS

675.—ANONYMOUS

On the Lighthouse at Smyrna

SAIL to me fearlessly, ye mariners, no longer dreading the rayless gloom of the night. For all wanderers burns my far-flashing torch, keeping alive the memory of my builders the Asclepiadae.¹

676.—ANONYMOUS

On a Fountain in the Asiatic Mount Olympus

I YIELD to the Nymphs of Prusa, and salute, too, those of the Pythian² waters as my superiors. But let the whole company of Naiads after Pythia and after Prusa give way to my Nymphs.

677.—AGATHIAS SCHOLASTICUS

On a House in Constantinople

MUSONIUS built me with great labour, this large and imposing house, exposed to the north wind's blasts. Yet did he not avoid the dark house of Fate, but abandoning me he dwells underground. In a narrow bed of earth he lies, and I, his chiefest delight, am given up to strangers.

678.—ANONYMOUS

On a Village near Smyrna

WHAT a great and laborious work is this, too, that thou hast achieved, Agacledes, gaining great glory by thy daring! Thou hast enriched this parched land of the ancient Nymph Bassa with water and baths.

¹ The medical guild at Smyrna. ² In Bithynia.

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679.—ΛΔΕΣΠΟΤΟΝ

Ἐν Ἀσσῳ

Πᾶσα μὲν Ἀξιόχῳ πόλις εὐχεται· ἄλλο γὰρ ἄλλης
 πῆμα παριστείχων, ὥς θεός, ἡρώτατο·
 ἔξοχα δὲ κραναῇ ῥέον ὕδατος ὥπασεν Ἀσσῳ,
 πολλῶν πετρίων σκληρὰ μέτωπα τεμών.
 μηκέτι φεύγετε πάντες ἀποπρό θάοντες, ὁδῶνται
 πλημύρῳ ψυχραῖς ὕδασι· Ἀξιόχου.

680.—ΛΔΕΣΠΟΤΟΝ

Εἰς παραθαλάσσιον κήπῳ ἐν ᾧ ἦν καὶ λουτήριον, ἐν
 Ἀντιοχείᾳ

Τὰς τρεῖς μοι Χάριτας λούσσεις, ξένη· Περτομέδων γὰρ
 τρίτονος ἐκ πότον τὴν μίαν εἰργάσατο·
 τὴν δ' ἐτέρην διέλεσσε φυτῶν εὐκαρπὸς ἀλωή·
 τὴν δ' ὑπολειπομένην ταῖς τῶ λουτηρῶν ἔχει.

681.—ΛΕΟΝΤΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς κόγχην ἔχουσιν Ἀφροδίτην

Ἄ μέγα σοι, Διώνυσε, χαρίζομαι· εἰς ἐμὲ Κύπρις
 λούεται· ἐξ αὐτῆς σοι τὰ κύπελλα φέρω.

682.—ΛΔΕΣΠΟΤΟΝ

Εἰς τὸν τετράπλευρον κίονα τὸν ἐν Ἱπποδρόμῳ
 Κίονα τετράπλευρον, αἰὲ χθονὶ κεῖμενον ἄχθος,
 μοῦνος ἀναστῆται Θεωδῶσις βασιλεῖς
 πολυμήσας, Πρῶτον ἐπεκέλευτο, καὶ τρίτος ἔσται
 κίων ἡελίοις ἐν τριακονταδύο.

¹ The inscription is still preserved *in situ*.

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679.—ANONYMOUS

On an Aqueduct at Assus

ALL cities worship Axiochus, for, on his progress, like a god he has healed the ills of each. Especially on rugged Assus did he bestow running water, cutting through the hard face of many rocks. No longer run off to a distance, all ye travellers. I overflow with the cold water of Axiochus.

680.—ANONYMOUS

On a Sea-side Garden at Antioch in which was a Bath

THOU seest in me the three Graces, stranger. Poseidon wrought the one from the neighbouring sea, the second is the work of my garden rich in produce, and the remaining one is supplied by this bath.

681.—LEONTIUS SCHOLASTICUS

On a Shell with a Carving of Aphrodite

IT is a great favour I grant thee, Dionysus. Cypris bathes in me, and from her I bring thee the cup.

682.—ANONYMOUS

On the Obelisk in the Hippodrome¹

IT was only the Emperor Theodosius who undertook to raise the four-sided column which had ever lain a burden on the earth. He committed the task to Proclus,² and so great a column stood erect in thirty-two days.

² The prefect of the city.

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683.—ΑΔΗΛΟΝ

Ἄλφεός ᾄρρεν ὕδωρ, Ἀρεθούσιόν ἐστι τὸ θῆλυ
καὶ γάμον εὔρεν Ἐβρος, κτεταμένων ὑδάτων.

684.—ΑΔΗΛΟΝ

Εἰς τὴν ἐν Τάφῳ τῇ νήσῳ κρήνην
Ὠκεανοῦ θυγάτηρ καὶ Τηθύος ἐμὶ Νύχεια
κρήνη· Τηλεβυαὶ γάρ με τόδ' ἀνόμασαν·
Νύμφαις μιν προχέω λουτρῶν, θνητοῖσι δ' ὕγαιον·
θῆκε δὲ με Περέλαιος υἱὸς Ἐνναλίου.

685.—ΑΔΗΛΟΝ

Εἰς Καμάριναν τὴν ἐν Σικελίᾳ λίμνην
Μὴ κίνοι Καμάριναν, ἀκίνητος γὰρ ἀμείνων,
μὴ ποτε σινέσας τὴν μείονα μείζονα θέης.

686.—ΑΔΕΣΗΟΤΟΝ

Εἰς τὴν πεδυνὴν τῆς ἀνατολικῆς τῆς Θερσσεδικῆς
Ἠμερῆς ἀλετήρια ὑπερφυῆλον Βαβυλῶνος
καὶ σέλας ἀκτεάνοιο εἰκῆς Βασίλειον ὑπαρχον,
ξυῖν, τόφῳ σκίρτησαν, ἰδὼν ἐφ' ὑπερθε πνυλαῶν,
αἰτομένης ποτὶ χῶρον ἀριστογένεθλον ἀείνεις,
ἀμφιβαρὼν σὺ τρωμῆεις, σὺκ ἄρρητας ἀρρενοκοίτας. 5
ὅππῃ Λακων, σὺ δὲ τεῖχος ἔχεις βασιλείῳ ἀγαλμα.

¹ One of the Echinades islands at the mouth of the Adriatic.

² The first line alone is elsewhere cited as the response of Apollo when the people of Cosmarus asked him if they should drain the marsh near their city.

³ As the terms of the epigram suit the emperor Basil I.,

THE DECLAMATORY EPIGRAMS

683.—ANONYMOUS

On Alpheus and Arethusa

ALPHEUS is a male water, Arethusa a female, and Love accomplished their marriage by mixing the waters.

684.—ANONYMOUS

On the Fountain on the Island Taphos¹

I AM the fountain Nychea, daughter of Ocean and Tethys, for so the Teleboae named me. I pour forth a bath for the Nymphs and health for mortals. It was Pterelas, the son of Ares, who placed me here.

685.—ANONYMOUS

On Camarina the Sicilian Lake²

MOVE not Camarina, for it is best unmoved, lest, if thou move it, thou make the lesser greater.

686.—ANONYMOUS

On the Eastern Gate of Thessalonica

EXULT in thy heart, stranger, when thou seest above the gate the prefect Basil,³ destroyer of the valour of insolent Babylon and light of incorrupt justice. Thou goest to the place of good government, the mother of excellent sons. Thou hast no need to fear the barbarian or sodomites.⁴ The Spartan for a wall has his arms, and thou a royal statue (or the statue of Basil.)

who conquered the Arabs in Mesopotamia and was celebrated as a legislator, it probably refers to him in spite of the title "Prefect" given him.

⁴ *i.e.* the Arabs. The Greeks at the time charged the Oriental nations with this vice. There is no reference to measures for its suppression.

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687.—ΑΔΗΛΟΝ

Μορφῆς ὁ γράψας, ἠθελον καὶ τοὺς τρόπους·
ἀνσεύρασε ἐέ μιν τὴν ὄρεξιν ἢ τέχνη.
καλεῖ ἐέ μ' Ἀλέξανδρον εὐλαλον, φίλος.

688.—ΑΛΛΟ

Εἰς πύλην τοῦ Ἄργους

Τὴνδε πύλην λαοσσιν ἐνξέστοις ἀραρυῖαν,
ἀμφότερον, κόσμον τε πατρὶν καὶ θάμβος ὀδίταις,
τεύξε Κλέης Κλεοῦς ἀγαθῆς πόσις εὐπατερείης,
Λερναίων ἀδύτων περιώσιος ὀργιοφάντης,
τερπόμενος θώροισιν ἀγασθενέων βασιλῆων.

5

689.—ΑΛΛΟ

Εἰς τὴν Εὐγενίου πόρταν ἐν Βυζαντίῳ

Οὗτος Ἰουλιανὸς λαοσσόα τέλχεα πύξας,
στήσει πρόπαιον, εἰς σύμβολον ἀγρυπνίης,
σφαλεῖν ἀντιβλήους ἐχθροὺς ἀπινεύει μενοιρῶν,
ἢ παλαιοὺς προπαύει' ἐκκροτέειν πολέμους.

690.—ΑΛΛΟ

Εἰς πέμπτην τὴν ἐνδεκαμένην ἐν δόκιμῳ ὁ Βυζαντίῳ
Θεοδοσίῳ τῷδε τέλχεα ἡραξ, καὶ ὑπαρχος Ἐφῆας
Κωνσταντίνος ἐπύξεν ἐν ἡμῶν ἐξήκοντα.

¹ In this line it seems to be the portrait which speaks.

THE DECLAMATORY EPIGRAMS

687.—ANONYMOUS

On a Painting

I who painted the form would fain have painted also the character, but the limits of art checked my eagerness. Call me eloquent Alexander, my friend.¹

688.—ANONYMOUS

On the Gate of Argos

This gate, built of polished stone, both an ornament for Argos and an object of admiration for travellers, was erected by Cleadas, the husband of gentle and noble Clea. He was the excellent hierophant of the sanctuary of Lerna, and enjoyed the generosity of powerful monarchs.²

689.—ANONYMOUS

On the Gate of Eugenius in Constantinople

This Julian³ who built the walls that protect the city erected the trophy in memory of his vigilance. He studied rather to slay his enemies at a distance than to stir up war before the city.

690.—ANONYMOUS

On the Gate called Xylocircus at Constantinople

Theodosius⁴ the emperor and Constantine, prefect of the East, built this wall in sixty days.

² A stone from Argos, now at Oxford, has the dedication, also in verse, by this Cleadas of his father's statue.

³ No doubt the Emperor. ⁴ The Younger (A.D. 408-450).

691.—ΑΛΛΟ

Εἰς πόρταν τοῦ Ῥησίου ἐν Βυζαντίῳ

Ημᾶσιν ἑξήκοντα φιλοσκήπτρῳ βασιλεῖ
Κωνσταντῖνος ὑπαρχος εὐαίματό τεῖχε τεῖχος.

692.—ΑΛΛΟ

Βιρβιανοῦ τόδε ἔργον, ἐν ἀντολίαι ἐντιμὸς τε
μύλωνουσιν γεραρῶς εἰνεκεν εὐτημίης.

693.—ΑΛΛΟ

Τοῦδε Τύχης ἀνέγραψε δομοῖ Δημήτριος ἀρχὸς,
τὴν πόλιν αἰστέρας, ὡς παῖς Ἰερλίου
αὐτὸν καὶ βουλήν τ' αὖ' εὐαίματω, οἷτε πάλῃ
οὐτε τι δημοτέροις χρήμασιν, ἀλλ' ἰδίῃς.

694.—ΑΔΗΛΟΝ

Εἰς καμάραν

Μετασταλινῶν γένους, τόδε θέα κελευρὸς ἐκτισσε τάξου.

695.—ΑΛΛΟ

Εἰς λίθον ἀκοίτορον

Ὅρᾳς τὸ κάλλος ὅσπον ἐστὶ τῆς λίθου
ἐν ταῖς ἀνέμοις τῶν φλεβῶν ἐνταξίαις.

696.—ΑΔΗΛΟΝ

Εἰς ἀψίδα ἐν τῇ βασιλικῇ ἐν Βυζαντίῳ

Τετραπύρρις ἀψίδα πόλιν Θεόδωρος ἔγραψε,
ἄξιός ἐστι πόλιν καὶ τέτρατον ἡμιαχεῦσαι.

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691.—ANONYMOUS

On the Gate of Rhesius at Constantinople

IN sixty days Constantine the prefect built this strengthening wall for his sceptred sovereign.

692.—ANONYMOUS

On some Building

THIS is the work of Vivianus, of whom East and West sing with honour because of his just government.

693.—ANONYMOUS

On a Temple of Fortune

DEMETRIUS the governor erected this temple of Fortune, feeling compassion for the city, like the son of Hierius he was. He built it on his own initiative, not the city's, and at his own, not at the public expense.

694.—ANONYMOUS

On an Arch

THE son of Messalinus built this magnificent arch.

695.—ANONYMOUS

On the Stone Acoetonus

YOU see what great beauty lies in the disorderly order of the veins in the stone.

696.—ANONYMOUS

On the Portico of the Basilica in Constantinople

THEODORUS,¹ having built for the city four porticos, deserves to govern the city a fourth time.

¹ In the reign of Theodosius II.

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697.—ΛΔΗΛΟΝ

Εἰς ἕτερον μέρος τῆς αὐτῆς ἀψίδος

Ἐπρεπέ σοι, Θεόδωρε, Τύχης εὐκρίσιμ' ἐμὸν
ἔργον κοσμήσται θαύματι τοσσατίου,
ἑώρα τε κυσθέντα ποιεῖν χρυσάσπιδι Ἰωμῇ,
ἢ σ' Ὑπατιν τεύξεν, καὶ τριπέταρχον ὄρεῃ.

698.—ΛΔΔΟ

Μόψου τήνδ' ἐσσυρῆς κλεινὴν πόλιν, ἣν ποτε μάντις
εἰμίματο, τῷ ποταμῷ καλλος ὑπερκερέμασας.

699.—ΛΔΔΟ

Εἰς πηγὴν ὀνομαζομένην Ὀλυμπιάδα

Ἐλθεν Ἀλεξανδρὸς Μακεδὼν πύου ἀγλαῶν ἔδων
μητρὸς ὅς ἐστι γαλακτι πικρὸν ἔκτα πηγῆς,
ἥ καὶ Ὀλυμπιάδος παρὲν ὕδραμα, σῆμα δὲ τοῦτο.

700.—ΣΙΜΩΝΙΔΟΥ

Γράψε Πολιγύροτος, Θάσιος γένος, Ἀγλαοφῶντος
υἱός, περθομένην Ἰλίου ἀκρόπολιν.

701.—ΛΔΗΛΟΝ

Εἰς τὴν τοῦ Διὸς κτισθέντα παρὰ τῶν Κεκροπιδῶν

Ἀντοῦ Ζηνὸς οὐδ' αἰεὶς ἐπὶ σῆμας· οὐδ' ἂν Ὀλύμπου
μέμφεται οὐρανὸθεν Ζεὺς κατερχόμενον.

¹ The same as the Basilica.

² *u.c.* 399.

THE DECLAMATORY EPIGRAMS

697.—ANONYMOUS

On another part of the same Portico

It beseeemed thee, Theodorus, to adorn the columned temple of Fortune¹ by such a wonderful work, and to give splendid gifts to Constantinople, city of the golden shield, which made thee consul² and sees thee for the third time prefect.

698.—ANONYMOUS

On the City of Mopsuestia

You look on this famous city of Mopsus,³ which the seer once built, hanging its beauty over the river.

699.—ANONYMOUS

On a Fountain called Olympias

From this fountain Alexander of Macedon drank splendid water, and said its streams were like his mother's milk. Hence he named it Olympias, as this stone testifies.

700.—SIMONIDES

POLYGNOTUS of Thasos, the son of Aglaophon, painted the sack of the citadel of Troy.⁴

701.—ANONYMOUS

On the Temple of Olympian Zeus at Athens

This house is worthy of Zeus. Not even Olympus would blame Zeus for descending here from heaven.

³ A mythical seer who had an oracle here and elsewhere in Cilicia.

⁴ On the Lesche of the Cnidiains at Delphi.

GREEK ANTHOLOGY

702.—ΑΛΛΟ

Εἰς τὸ αὐτό

Κεκροπίδαι Διὶ τόνον' ἔθεσαν δόμον, ὥς ἀπ' Ὀλύμπου
μισσόμενος ποτὶ γῆν, ἄλλον Ὀλυμπον ἔχει.

703.—ΑΛΛΟ

Τεάρην ποταμοῦ κεφαλαὶ ὕδωρ ἄριστόν τε καὶ
κάλλιστον παρέχονται πάντων ποταμῶν καὶ ἐπ'
αὐτὰς ἀπρίκετο ἐλαύνων ἐπὶ Σκύθας στρατὸν ἀνὴρ
κάλλιστος καὶ ἄριστος πάντων ἀνθρώπων Δαρειὺς
αὐστιάσπρος, Περσέων τε καὶ πῦσος τῆς ἡπείρου 5
βασιλεύς.

704.—ΑΔΗΛΟΝ

Τῆκε καὶ πάτρην ὁ πολὺς χρόνος· ἄλλ' ἀρετῶν
Ἀσκληπιοδότου τὸ κλέος ἀθάνατον,
ἅσασσι καὶ οἷα πόρην γένοι πατρίδι· τοῖς ἐπὶ πᾶσι
καὶ τότε μετρίσθω κοῖλον ἔρεισμα θόλου.

705.—ΑΔΗΛΟΝ

Δώρον Τερμητισοῖο δικαστολῆς χάριν ἀγνῆς·
Κύσιβις θεράπων θῆκε θεῶ τὰ γέρας.

706.—ΑΝΤΙΠΑΤΡΟΥ

Διότρεον ἱερὸν εἶμι· παρρηχώμενός με φυλάσσει
πημαίνειν· ἀλγῶ, ξεῖνε, κολουομένη.

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702.—ANONYMOUS

On the Same

THE Athenians set up this house to Zeus, so that, descending from Olympus to earth, he might find another Olympus.

703

An Extract from Herodotus (iv. 91)

THE sources of the river Tearus supply the best and most beautiful water of any river, and to these came, leading his army against Sardis, the most beautiful and best of all men, Darius, son of Hystaspes, king of Persia and all the continent.

704.—ANONYMOUS

*On a Rotunda*¹

LONG time wears out even stone, but immortal is the renown of the good deeds of Asclepiodotus in giving so many and such splendid gifts to his native place. Now in addition to them all should be reckoned this hollow structure with its dome.

705.—ANONYMOUS

THIS gift, received from the city of Termessus² in recognition of his upright jurisdiction, Eusebius dedicates to the god whose servant he is.

706.—ANTIPATER OF THESSALONICA (?)

I AM a holy tree. Beware of injuring me as thou passest by, stranger, for I suffer pain if I am muti-

¹ At Aphrodisias in Caria. The stone has been found.

² In Lycia.

GREEK ANTHOLOGY

μέμνηο, παρθένιός μοι ἐπὶ φλόος, οὐχ ἄπερ ὤμαις
ἀχράστιν αἰγείρων τίς γένος οὐκ ἐδάη;
εἰ δὲ περιδρόψῃς με παρατραπίην περ ἐούσαν,
ἑακρύσεις· μέλομαι καὶ ξύλον Ἡλίου.

707.—ΤΤΑΛΙΟΥΤ ΓΕΜΙΝΟΥ

Εἶμι μὲν ἐν ποταμοῖς, πελάγει δ' ἴσα μέτρα εἰώκω,
Στρυμών, Ἡμαθίης τὸ γλυκερὸν πέλαγος·
βένθος ὁμοῦ καὶ ἄρουρα δι' ὕδατος· ἥ γὰρ ἐγείρω
ὀμπριακῶν χαρίτων ἡδύτερον τρίβολον.
ἔστι καὶ Ἡμαθίης γόνιμος βυθός· ἄμμι δέ, Νείλε, 5
κρείσσων εὐθ' ὁ φέρων τοῖς σταχυρ, οὐχ ὁ τρέφων.

708.—ΦΙΛΙΠΠΙΟΥ

Ἐξευξ' Ἑλλησπόντων ὁ βάρβαρος ἄηρονι τόλμῃ,
τοὺς δὲ τόσους καμάνους πάντας ἔλυσσε χρόνος·
ἀλλὰ Δικαίῳρχια ἐηπείρωσε θαλάσσιαν,
καὶ βυθὸν εἰς χερσὶν σχῆμα μετεπλάσσατο·
λαῖα, βαθύ στήριγμα, κατερρίζωτε πέλωρον, 5
χερσὶ Γερμανταῖς δ' ἔστασε νύρθεν ὕδωρ.
ἦν ἂλ' αἰὶ πλωῖν· εὐδενόμενη δ' ὑπὸ νάνταις
ἄοτατος, εἰς πεζοὺς ὠμολόγησε μένειν.

709.—ΤΟΥ ΑΥΤΟΥ

Εὐρώσαν ὥς ἄσπερ διαβροχὸν ἐν τε ῥέεθροις
εἰλενα· ὁ τεχνίτης ἐν πυρὶ λουσαμένον

¹ The daughters of the Sun continued to weep for their brother Phaethon until turned into poplars.

² The inhabitants made a kind of sweet bread from the seeds of this plant (*trapa natans*); it is still used in some

THE DECLAMATORY EPIGRAMS

lated. Remember that my bark is still virginal, not like that of savage wild pear-trees. Who does not know what the race of poplars is like? If thou dost bark me, as I stand here by the road, thou shalt weep for it. Though I am but wood, the Sun cares for me.¹

707.—TULLIUS GEMINUS

I AM reckoned among rivers, but rival the sea in volume, Strymon, the fresh-water sea of Thrace. I am both a deep stream and a field yielding crops through my water, for water-chestnuts sweeter than the fruits of Demeter rise from me.² The depths, too, are productive in Thrace, and we deem, Nile, that the bearer of the crop is superior to its feeder.

708.—PHILIPPUS

THE barbarian bridged the Hellespont in his daring folly, but Time dissolved all that labour. Now Dicearchia has made the sea a continent, and given the depths the form of dry land. She fixed firmly in the depths a vast supporting structure of stone, and with the hands of the Giants made the water beneath stand still. We could always sail over the sea, but insecure as it was for sailors who travelled on it, it has now promised to remain secure for foot-travellers.³

709.—BY THE SAME

On the Bronze Statue of the Eurotas by Eutykhides

THE artist moulded Eurotas fresh from his bath of fire, as if still wet and immersed in his stream. For places for the purpose, and has, in fact, been introduced as a food-plant into American rivers.

³ *cp.* Book VII. 379, of which this is an imitation.

GREEK ANTHOLOGY

πάσι γὰρ ἐν κόλποις ὑδατούμενος ἀμφιένευκεν
 ἐκ κορυφῆς ἐς ἄκρας ὑγροβατόν τευχας.
 ἃ δὲ τέχνα ποταμὴ συνεπήρικεν· ἃ τίς ὁ πείσας
 χαλκοῦ κωμάζειν ὑδατος ὑγρότεραι;

710.—ΑΔΕΣΗΟΤΟΝ

Εἰς τὰς ἐν Μέρφει πυραμίδας
 Ὅσας ἐκ' Οὐλύμπῳ καὶ Πηλῶν ὑψιπύκντα
 ψευδῆς ἱστορίας ῥήγεις ἀνπλασάτω·
 Πυραμίδες δ' ἐπὶ νῦν Νουβίδες ἄκρα μέτωπα
 κύρουσιν χρυσεῖς ἀστράσι Παρηιάδων.

711.—ΖΗΝΟΒΙΟΥ ΓΡΑΜΜΑΤΙΚΟΥ

Αὐτὴν Γραμματικὴν ὁ ζωγράφος ἠθέλει γράψαι·
 Βέκταρ δὲ γράψας, "Τὸν σκοπὸν," εἶπεν, "ἔχω."

712.—ΜΗΤΡΟΔΩΡΟΥ

Αἰτὸν Ἰωάννην ὁ γέρον ὅτ' ἐδέξατο θεομῆς,
 εἶπεν ἀνιβήσας· "Λύθεις ἔχω σε, Σόλων."

713.—ΑΔΗΛΟΝ

Εἰς τὴν Μύρωνος βοῦν
 Βοῦδιον εἰμι Μύρωνος, ἐπὶ στήλης δ' ἀνίσταμαι.
 βουκόλε, κατήσας εἰς ἀγέλην α' ἀπαγε.

714.—ΑΔΑΟ

Τίπτε, Μύρων, μὲ τὸ Βοῦδιον ἐνταυθαῖ παρὰ βομῶς
 ἐνταυθαι· οὐκ ἐθέλεις εἰσαγγέμεν μέγαρον;

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all his limbs are pliant and liquid as water, and he moves flowingly from his head to the tips of his fingers and toes. Art vied with the river. Who was it that coaxed the bronze statue to riot along more liquidly than water?

710.—ANONYMOUS

On the Pyramids in Memphis

LEGEND invented the false story of Ossa and Pelion mounted on Olympus. But even yet the Egyptian pyramids reach the golden Pleiads with their summits.

711.—ZENOBIUS THE GRAMMARIAN

THE painter wished to depict Grammar herself, and having painted Victor, said: "I have attained my end."

712.—METRODORUS

WHEN Law in her old age had been visited by Joannes, she said, rejuvenated: "Solon. I have you again with me."

713-742 are all on Myron's celebrated Statue of a Heifer. It stood originally in the Agora at Athens, but was transferred to the Temple of Peace at Rome

713.—ANONYMOUS

I AM Myron's little heifer, set up on a base. Goad me, herdsman, and drive me off to the herd.

714.—ANONYMOUS

WHY, Myron, didst thou set me here by the altars? Wilt thou not lead me into the house?

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715.—ΑΝΑΚΡΕΟΝΤΟΣ

Βουκόλε, τὰν ἀγέλαυ πόρρω νέμε, μὴ τὸ Μῦρονος
βαίειον ὡς ἔμπροσθ' ἔβουσι συνεξιλάσῃς.

716.—ΤΟΥ ΑΥΤΟΥ

Βοίειον οὐ χαίροις τετυπωμένον, ἀλλ' ὑπὸ γῆρας
χαλκωθὲν σφετέρῃ ψεύσατο χεὶρ Μύρων.

717.—ΕΥΗΝΟΥ

Ἢ τὸ ἔσρας χαλκείον ὄλεθ' ἔσθ' ἐπικείται
ἐκτοθεν, ἢ ψυχὴν ἔσθ' ὁ χαλκὸς ἔχει.

718.—ΤΟΥ ΑΥΤΟΥ

Αὐτὸς ἐρεῖ τάχα τοῦτο Μῦρον· "Οὐκ ἐπλασα ταύτην
τὰν ἑσπέρην, ταύτας δ' αἰκὴν ἀνεπλαστήμην."

719.—ΔΕΩΝΙΔΟΥ

Οὐκ ἐπλασέν με Μῦρον, ἐψεύσατο βλακωμένον ἔτι
ἐξ ἀγέλας ἐλάσας, ὅθ' οὐ βάσει λιθίνῃ.

720.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΥ

Εἴ μὴ μοι ποτὶ τῷδε Μῦρον πόδας ἡμμοσε πέτρῃ,
ἀλλὰ τις ἂν νερόμαζ' ἔβουσι ὁμοῦ δαμάσκει.

721.—ΤΟΥ ΑΥΤΟΥ

Μοσχέ, τί μοι λαγόνισσι πηλοτέρχει; τίπτει δὲ μοσχῇ;
ἂ τέχνα μαζοῖς οὐκ ἐνέθηκε γάλα.

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715.—ANACREON (?)

HERDSMAN, pasture thy herd far from here, lest taking Myron's heifer to be alive thou drive it off with the rest.

716.—BY THE SAME

MYRON pretended this heifer to be the work of his hands, but it was never formed in the mould, but turned into bronze owing to old age.

717.—EVENUS

EITHER a complete hide of bronze clothes here a real cow, or the bronze has a soul inside it.

718.—BY THE SAME

PERHAPS Myron himself will say this: "I did not mould this heifer, but its image.

719.—LEONIDAS

MYRON did not mould me; he lied; but driving me from the herd where I was feeding, he fixed me to a stone base.

720.—ANTIPATER OF SIDON

IF Myron had not fixed my feet to this stone I would have gone to pasture with the other cows.

721.—BY THE SAME

CALF, why dost thou approach my flanks, and why dost thou low? The artist put no milk in my udder.

GREEK ANTHOLOGY

721A.—ΑΔΕΣΗΟΤΟΝ

Ἡ βοῦς ἐξ ἀροτροῦ νέων ἤλυθε, καὶ διὰ τοῦτο
ἀκεῖ, καὶκ' ἐθέλει βῆμ' ἐπίπρασθεν ἄγων.

722.—ΤΟΥ ΑΥΤΟΥ ΑΝΤΗΛΑΤΡΟΥ

Τὰν ἐάμαλιν, βουφορβέ, παρίρχου, μηδ' ἀπαικνυθε
συρίσδην· μαστῶ πόρτιν ἀπεκδέχεται.

723.—ΤΟΥ ΑΥΤΟΥ

Ἄ μύλιβος κατεχει με καὶ ὁ λίθος· εἵνεκα δ' ἂν σεῦ,
πλῆστα Μύρων, λωτὸν καὶ θρόνον ἔδρη πόρτιν.

724.—ΤΟΥ ΑΥΤΟΥ

Ἄ δάμαλις, ἐσκέω, μυκῆσται· ἦ ῥ' ὁ Προμηθεὺς
οὐχὶ μόνας, πλείττεις ἔμπροσθ' αὐτὸν Μύρων.

725.—ΑΔΗΛΟΝ

Βαῖν' ἰδίαν ποτὲ βοῦσι Μύρων μεχθεῖσαν ἐξήγαγε
αἶψα μόλις δ' αὐτήν, τὰς βόους ἐξελάμπει.

726.—ΑΛΛΟ

Ἄ βούς ἂ τίς τινεσ' ἀπὸ γυναικὸς ὀπλανε τὰν βοῶν
ἢ δὲ Μύρωνος χεῖρ ἢ πλῆσεν, ἢλλ' ἔτεκεν.

727.—ΑΔΗΛΟΝ

Καὶ χαλεπὴ περ εἰδὼτα χάλκισεν Ἰν' ἡ νεκρὴ βοῦς,
εἰ π' ἀπλάγχνα Μύρων ἔνδωκε ἔτεχνάνατα.

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721A.—ANONYMOUS

THE cow has just returned from ploughing, and owing to that is lazy and will not advance.

722.—ANTIPATER

PASS by the heifer, cowherd, and whistle not to her from afar. She is expecting her calf to suckle it.

723.—BY THE SAME

THE lead and stone hold me fast, but, otherwise, thanks to thee, sculptor Myron, I would be nibbling lotus and rushes.

724.—BY THE SAME

I THINK the heifer will low. Of a truth it is not Prometheus alone who moulds living creatures, but thou too, Myron.

725.—ANONYMOUS

MYRON was looking for his own cow among the others, and found it with difficulty by driving the rest away.

726.—ANONYMOUS

THE cow, its mother, moulded this heifer giving birth to it, but the hand of Myron did not mould it, but gave birth to it.

727.—ANONYMOUS

THE horned cow would have spoken, though made of bronze, if Myron had worked entrails inside it.

GREEK ANTHOLOGY

728.—ΑΝΤΙΠΑΤΡΟΥ

Ἄ δάμαλις, δοκέω, μυκήσεται· ἦν δὲ Βραδύνη.
χαλκὸς ὁ μὴ νοέων αἵτιος, οὐχὶ Μύρων.

729.—ΑΛΛΟ

Πηκτόν μοί τις ἄροτρον ἐπ' αὐχένι καὶ ζυγὰ θέσθω·
εἵρεκα γὰρ τέχνας σείω. Μύρων, ἀρόσω.

730.—ΔΗΜΗΤΡΙΟΥ ΒΙΘΥΝΟΥ

Πρ μ' ἐσίδῃ μῶσχος, μυκήσεται· ἦν δὲ γρ ταῦρος,
βήσεται· ἦν δὲ νομεύς, εἰς ἀγέλαν ἐλυσσεῖ.

731.—ΑΛΛΟ

Ὡς Μύρων μ' ἔστησε τὸ βοῖδιον· αἱ δὲ νομῆς
βῦλλονσίν με λίθαις, ὡς ἀπολειπόμενον.

732.—ΜΑΡΚΟΥ ΑΡΓΕΝΤΑΡΙΟΥ

Βουκόλον ἦν ἐσίδῃς τὸν ἰμῖν, ξένοι, τοῖντ' ἔπος αὐτῷ
εἶπον, ὅθ' ὁ πλάστης ὥς μ' ἔδωκε Μύρων.

733.—ΑΔΗΛΟΝ

Τὴν βοῦν τάνδε Μύρων, ξεῖν', ἀπλάσεν, ἂν ὅδε μῶσχος
ὥς ζώσαν σαίνει, ματέρα δερκόμενος.

734.—ΔΙΟΣΚΟΡΙΔΟΥ

Ταῦρε, μάτην ἐπὶ μῶσχον ἐπέλγειν· ἔστι γὰρ ἄπρους·
ἀλλὰ π' ὁ βουπλάστης ἐξαπάτησε Μύρων.

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728.—ANTIPATER

THE heifer, I think, will low, and if it delays it is the fault of the senseless bronze, not Myron's.

729.—ANONYMOUS

LET someone attach me to the solid plough and put a yoke on my neck, for as far as depends on thy art, Myron, I will plough.

730.—DEMETRIUS OF BITHYNIA

IF a calf sees me, it will low; a bull will mount me, and the herdsman drive me to the herd.

731.—ANONYMOUS

MYRON placed me, the heifer, here, but the herdsmen throw stones at me thinking I have strayed.

732.—MARCUS ARGENTARIUS

STRANGER, if thou seest my herdsman, give him this message, that the sculptor Myron tied me up here.

733.—ANONYMOUS

STRANGER, it was Myron who moulded this cow, on which this calf fawns as if it were alive, taking it for its mother.

734.—DIOSCORIDES

IN vain, bull, thou rushest up to this heifer, for it is lifeless. The sculptor of cows, Myron, deceived thee.

735.—ΑΛΛΟ

Σείω, Μύρων, δαμάλιε παρανιάτθανε μόσχους ἀλαθείς,
καὶ γάλα πιεστέων χαλκὸν ἐσωθεν ἔχειν.

736.—ΑΛΛΟ

Φεῦ σὺ Μύρων, πλάσσας οὐκ ἐφθασας· ἀλλὰ σέ
χαλκός,
πρὶν ψυχὴν βαλεῖν, ἐφθασε πηγνύμενος.

737.—ΑΛΛΟ

Χαλκείαν τύπτεις δαμάλιν· μέγα σ' ἤπαφε τέχνα,
βουκόλε· τὴν ψυχὴν αὐτὴν πρῶσθ' ἔθηκε Μύρων.

738.—ΙΟΥΔΑΙΑΝΟΥ ΑΠΟ ΤΗΑΡΧΩΝ
ΑΠ' ΤΗΤΙΟΥ

Ἐν βοῇ τῇδ' ἐμάχοντο Φύσις καὶ πότνια Τέχνα·
ἀμφότεροις δὲ Μύρων ἴσων ὅπασσε γέρας·
ἐρρωμένοις μὲν γὰρ Φύσις κριτὴς ἤρπασε Τέχνα,
αὐτὰρ ἐφαπτομένοις ἡ Φύσις ἐστὶ φύσις.

739.—ΤΟΥ ΑΥΤΟΥ

Ἦπαφε καὶ σέ μύωπα Μύρων, ὅτι κέντρον ἐρείδεις
πλευραῖς χαλκοχύτοις ἀντιτυπῶν βολῆς,
αὐτὸν ἔμμεναι δὲ μύωπ'· τί γὰρ τόπον; εἰ γὰρ καὶ αὐτοῖς
ὀφθαλμοῖς κομίων ἤπεροπτευσε Μύρων.

740.—ΓΕΜΙΝΟΥ

Ἢ θάπης ἢ κεντέχουσιν τὸ Βαῖδιον, ἢ πεπίληται
ἢ δ' ἰσθιθῇ ταύτην, φεύξεται εἰς ἀγέλην.

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735.—ANONYMOUS

A CALF died beside thy heifer, Myron, deceived into thinking that the bronze had milk inside.

736.—ANONYMOUS

ALACK! Myron, thou didst not have time to complete thy casting, but the bronze hardened before thou couldst put life into it.

737.—ANONYMOUS

THOU strikest the bronze heifer. Art deceived thee much, herdsman: Myron did not add life.

738.—JULIAN, PREFECT OF EGYPT

NATURE and Queen Art strove in the matter of this cow, and Myron gave to each a prize of equal value. When one looks at it Art robs nature of her superiority, but when one touches it Nature is nature.

739.—BY THE SAME

MYRON deceived thee too, gadfly, that thou plungest thy sting into the hard flanks of the bronze cow. But the gadfly is excusable. What wonder! when Myron deceived even the eyes of the herdsmen.

740.—GEMINUS

IT is the base to which it is attached that keeps back the heifer, and if freed from this it will run off

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αυκᾶται γὰρ ὁ χαλκός· ἴδ' ὥς ἔμπροσθεν ὁ τεχνίτης
θήκατο· καὶ ζυγίης ἄλλαν, ἰσως ἀρόσει.

741.—ΑΔΗΛΟΝ

Χαλκεὺς ἦς, ἐπὶ σοὶ εἰ γαστήρις εἶλκεν ἄρατριν
καὶ ζυγώετρα φέρων, ψευδόμενα δάμαλι.
ἀλλὰ Μύρων τέχνη πανυπέρβιος, ὅς σε δι' ἔργων
ἔμπροσθεν, ὥς τινα βοῶν ἐργάτην εἰργάσατο.

742. <ΦΙΛΙΠΠΙΟΥ>

Ἄπαιρέ μου τέροντος, ὦ γεωπόνε,
λεπὰ δὲ καὶ σίδαρον ἀντακρηγᾶται
χαλκὸν γὰρ ἄρῶν οὐκ ἐσάμκωσαν Μύρων,
τέχνη δὲ ζωπώνηται ὅψιν ἔμπροσθεν,
ὥς παλλακίς με κόπο μνηστῆσαι θέλειν
εἰς ἔργα δ' οὐκ εἴασε, προσδήσας βάσει.

5

743.—ΘΕΟΔΩΡΙΔΑ

Θεοσυλαί αἱ βίαις αἴθε· παρὶ προβόρῃσι δ' Ἀθάναι
ἐστᾶσιν, καλὸν δῶρον, Ἰτωνιάδος·
πᾶσαι χαλκεύει, δυοκαίδεκα, Φράξιμος ἔργον,
καὶ πᾶσαι ἱμνῶν σκύλον ἀπ' Ἰλλυριῶν.

744.—ΑΒΩΝΙΔΟΥ

Ὀρνιθῶν Σώσων καὶ Σίμαλιν, αἱ πολυδαίγαι,
οἷα βάθει χάριν, ὦ ξένε, ἱερολαίαν
Ἐρμῆ τυροπότηρ καὶ εὐχλαγὲ τὸν χιμώϊον ἄρχον
χαλκεὺς εἰς ἔργα· ὧδ' ἀνέβητο τραγοῦ.

THE DECLAMATORY EPIGRAMS

to the herd. For the bronze lows. See how much alive the artist made it. If you yoke a fellow to it, perhaps it will plough.

741.—ANONYMOUS

THOU wast bronze, deceptive heifer, and the husbandman came up to thee dragging a plough and carrying a yoke. He far excels all other artists, Myron, who by his labour made thee alive, just like a labouring cow.

742.—PHILIPPUS

TAKE off from my neck, husbandman, the collar, and free me from the iron furrow-cutter; for Myron did not make my bronze into flesh, but his art gave me the aspect of being alive, so that often I even wished to low. He did not, however, let me go to work, but tied me to a base.

743.—THEODORIDAS

THESE cows are Thessalian, and by the gates of Itonian Athena¹ they stand, a beautiful gift, all of bronze, twelve in number, the work of Phradmon, all wrought from the spoil of the naked Illyrians.

744.—LEONIDAS

THE goatherds Soson and Simalus, rich in goats, stranger, seeing that they come from . . . dense with lentises, dedicated here to Hermes, the giver of cheeses and milk, this brazen, bearded goat, the lord of the flock.

¹ Her temple was between Pherae and Larissa in Thessaly. *cp.* Book VI. 130.

745.—ΑΝΤΤΗΣ

Θάσσο τὸν Βρομίου κεραὸν τράγον, ὡς ἀγριόχως
 ὄμμα κατὰ λασιὰν γαῖρρον ἔχει γένων,
 κυκλώων ὅτι οἱ θάμ' ἐν οὔρεσιν ἀμφὶ παρῆδα
 βόστροχον εἰς βοῦειαν Ναῖς ἔδεκτο χερσὶ.

746.—ΠΟΛΕΜΩΝΟΣ ΒΑΣΙΛΕΩΣ

Εἰς δακτύλιον

Ἑπτὰ βοῶν σφραγίδα βριχὺς λίθος εἶχεν ἱασπις,
 ὡς μίαν, ὡς πάσας ἔμπροα ἑρκεσμένας.
 καὶ τάχα κἂν ἴαπ' ὤρεψε τὰ βοῦδια· νῦν δὲ κέκλειται
 τῇ χρυσῇ μαινόμε τὸ βραχὺ βουκόλιον.

747.—ΠΑΛΤΩΝΟΣ

Ἐκόρα πέντε βοῶν μικρὰ λίθος εἶχεν ἱασπις,
 ὡς ἤδη πάσας ἔμπροα βοσκομένας.
 καὶ τάχα κἂν ἀπέφενε τὰ βοῦδια· νῦν δὲ κρατεῖται
 τῇ χρυσῇ μαινόμε τὸ βραχὺ βουκόλιον.

748.—ΠΑΛΤΩΝΟΣ ΝΕΩΤΕΡΟΥ

Εἰς Διόνυσον γεγλυμμένον ἐν ἀρεθίστῳ

Ἦ λίθος ἐκ' ἀρεθιστῆς, ὅρῳ δ' ὃ πῶτην Διόνυσον·
 ἢ νήδευι πείσῃ μ', ἢ μεθέτω μεθύειν.

¹ If not corrupt, it must mean that they were represented as attacking and killing the bull, and the bull as being slain.

THE DECLAMATORY EPIGRAMS

745.—ANYTE

Look on the horned goat of Bacchus, how haughtily with saucy eye he looks down on his flowing beard, exulting that often in the mountains the Naiad, caressing his cheeks, took those locks in her rosy hand.

746.—KING POLEMO

On a Ring

THIS little jasper stone has a seal of seven cows looking like one,¹ and all looking at us as if alive. Perhaps the cows would have run away, but now the little herd is confined in the golden pen.

747.—PLATO

THE little jasper stone is carved with five cows all looking alive as they feed. Perhaps they would run away, but now the little herd is confined in the golden pen.

748.—PLATO THE YOUNGER

On Dionysus carved on an Amethyst

THE stone is amethyst,² but I am the toper Dionysus. Either let it teach me to be sober, or learn itself to get drunk.

² i.e. "against drunkenness."

GREEK ANTHOLOGY

749.—ΟΙΝΟΜΑΟΤ

Εἰς Ἑρωτα ἐν καυκίῳ γεγλυμμένον

Ἐν κυάθῳ τὸν Ἑρωτα τίνας χάριν; ἀρκετὸν οἶνον
αἰθεσθαι κραδίην· μὴ πυρὶ πῦρ ἔπαγε.

750.—ΑΡΧΙΟΤ

Εἰς βόας ἐν δακτυλίῳ

Τὰς βοῦς καὶ τὸν ἱασπιν ἰδὼν περὶ χειρὶ ἐοκῆσεις
τὰς μὲν ἀραπνεύειν, τὸν δὲ χλοηκομέειν.

751.—ΠΑΛΤΩΝΟΣ ΝΕΩΤΕΡΟΤ

Ἀσφραγὶς ὑάκινθος· Ἀπόλλων δ' ἐστὶν ἐν αὐτῇ
καὶ Δάφνη· ποτέρου μᾶλλον ὁ Λητοῖδας;

752.—ΑΣΚΛΗΠΙΑΔΟΤ, τινὲς δὲ ἈΝΤΙ ΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Εἰμι Μίθη τὸ γλῶμμα σοφῆς χορὸς, ἐν δ' ἀμεθέστῳ
τέχνης δ' ἡ λίθος ἀλλοτρίη.
Ἰλλὰ Κλεοπάτρης ἱερὸν κτεῖαρ· ἐν γὰρ ἀνάσσης
χειρὶ θεὸν ἐήφειν καὶ μεθίονσαν ἔδει.

753.—ΚΛΑΤΔΙΑΝΟΤ

Εἰς κρύσταλλον ἔιδον ὕδωρ ἔχουσαν

Χιονίη κρύσταλλος ὑπ' ἀνέμου ἀσκηθεῖσα
δαΐξει ἀκηρασίῳ παταίσalon εἰκόνα κόσμου,
οὐραίου ἀγκῆς ἔχοντα βαρὺκτυπον ἔνδοθι πόντον.

THE DECLAMATORY EPIGRAMS

749.—OENOMAUUS

On Love carved on a Bowl

Why Love on the bowl? It is enough for the heart to be set on fire by wine. Add not fire to fire.

750.—ARCHIAS

On Cows carved on a Ring

Looking at the cows and the jasper on my hand, you will fancy that the cows breathe and the jasper puts forth grass.

751.—PLATO THE YOUNGER

The stone is Hyacinthus,¹ and on it are Apollo and Daphne. Of which was Apollo rather the lover?

752.—ASCLEPIADES OR ANTIPATER OF THESSALONICA

I AM Drunkenness, the work of a skilled hand, but I am carved on the sober stone amethyst. The stone is foreign to the work. But I am the sacred possession of Cleopatra: on the queen's hand even the drunken goddess should be sober.

753.—CLAUDIANUS

On a Crystal enclosing Water

The snow-white crystal, fashioned by the hand of man, showed the variegated image of the perfect universe, the heaven,² clasping within it the deep-voiced sea.

¹ Jacinth.

² Because it was spherical.

754.—ΤΟΥ ΑΥΤΟΥ

α. Εἰπ' ἄγε μοι, κοῦσ' ἀλλε, λίθῳ πεπυκασμένον ὕδωρ
 τίς πήξεν; β. Βαρύης. α. Ἦ τίς ἔλαυσε; β. Νότος.

755.—ΑΔΕΣΠΟΤΟΝ

Εἰς Σκύλλαν χαλκῆν

Εἰ μὴ χαλκὸς ἐλαμπεν, ἁμῶν τε δ' ἔργον ἀνικτος
 ἔμμεται Ἡβραΐστον διαιδάλονα τέχνης.
 αὐτὴν ἄν τις Σκύλλαν δόσσατο τηλόθι λεύσσων
 ἰστάρην, ἐς ποῖτον γαίαν ἀμειψαμένην
 τόσσον ἐπιστείλῃ, τόσσον κέ τοι ἀντία φαίνει,
 αἶον ἀπὸ πελαγέος συγκλονοῦντα νείας.

756.—ΑΙΜΙΛΙΑΝΟΥ

Τέχνης εἰνέκα ποῖς καὶ ἡ λίθος οἶδεν βρυάξαι.
 Ἡραξίτελας· ἄλλω, καὶ ποῖσι κωμωδοῖμαι.
 καὶ ὁ ἡμῖν αὐτὴ γῆρας ἔσ' ἄδρανες, ἀλλ' ὁ πεδηγῆς
 Σειληνοῖς κωμῶν βλάσκαυος ἐστί λίθος.

757.—ΣΙΜΩΝΙΔΟΥ

Υφίον τὸν ἔγραψε Κορίνθιος, οἷος οὐ μόνος
 χροῖται, ἐπεὶ τοῖς ἔοχα πολλὰ προσέειπε.

758.—ΤΟΥ ΑΥΤΟΥ

Κίμων ἔγραψε τὴν θύραν τὴν δεξιάν·
 τὴν δ' ἐξιόντων δεξιάν Διονύσιος.

THE DECLAMATORY EPIGRAMS

754.—BY THE SAME

A. TELL me, ice, water frozen into stone, who froze thee. *B.* Boreas. *A.* And who melted thee? *B.* The South wind.

755.—ANONYMOUS

*On Scylla in Bronze*¹

UNLESS the bronze glistened and betrayed the work to be a product of Hephaestus' cunning art, one looking from afar would think that Scylla herself stood here, transferred from sea to land, so threatening is her gesture, such wrath does she exhibit, as if dashing ships to pieces in the sea!

756.—AEMILIANUS

(A Silenus speaks)

As far as it depends on thy art, Praxiteles, the stone could wax wanton. Let me loose and I will join in the revel again. It is not that my old age is feeble, but the fettering stone grudges the Sileni their sport.

757.—SIMONIDES

IPHOX of Corinth painted this. There is no fault in his hand, since the achievement far exceeds the expectation.

758.—BY THE SAME

CIMON painted the door on the right, and Dionysius that on the right as you go out.

¹ Probably in the Hippodrome at Constantinople.

GREEK ANTHOLOGY

759.—ΑΔΕΣΠΟΤΟΝ

Εἰς λίθος, ἄρμ', ἐλατήρ, ἵπποι, ζυγόν, ἡρία, μαστίξ.

760.—ΑΛΛΟ

Εἰς λίθος, ἄρμ', ἐλατήρ, πῶλοι, ζυγός, ἡρία, Νίκη.

761.—ΑΔΗΛΟΝ

Εἰς βότρυν ἐκ χρωμάτων

Μικροῦ κατέσχον τῶν βότρυν τοῖς δακτυλοῖς,
ὑπεραπατηθεὶς τῇ θέᾳ τῶν χρωμάτων.

762.—ΑΒΛΑΒΙΟΤ ΙΑΛΟΤΣΤΡΙΟΤ

Εἰς δίσκον Ἀσκληπιάδων

Ἥφαιστός μ' ἐτέλεσσε καμίων χρόνων ἀλλὰ Κυθαίρη
ἀνδρὸς ἑοῦ θαλάμῳ εἰλετο λυθριδίῳ.
Ἀγχιστὴ δ' ἐποτρυν κρυφίης μεμηνίειε εὐνῆς·
καὶ μ' Ἀσκληπιάδης εὔρε παρ' Αἰνείδαις.

763.—ΙΟΥΛΙΑΝΟΤ ΑΠΟ ΤΗΑΡΧΩΝ ΑΙΓΥΠΤΙΟΤ

Εἰς ἀρχοιτικὸν πέλεκυν

Ἦν μὲν ἀλιτράνης, πέλεκυν βλαφάμοισι δοκεύεις·
ἦν δὲ στυφίμωνος, ἀργυρὸν εἰμι μένον.

THE DECLAMATORY EPIGRAMS

759.—ANONYMOUS

OF one stone are chariot, charioteer, horses, yoke, reins, whip.

760.—ANONYMOUS

OF one stone are chariot, charioteer, horses, yoke, reins, and Victory.

761.—ANONYMOUS

On a Painting of a Bunch of Grapes

I was almost grasping the cluster in my fingers, more than deceived by the sight of the colours.

762.—ABLABIUS ILLUSTRIOUS

On the Quoit of Asclepiades

HEPHAESTUS wrought me with long labour, but Cytherea took me secretly from her husband's chamber and gave me to Anchises as a souvenir of their stolen intercourse. Asclepiades found me among the descendants of Aeneas.¹

763.—JULIANUS, PREFECT OF EGYPT

On a Magistrate's Axe

If thou art guilty of crime, thy eyes see here an axe, but if thou art innocent, I am only silver to thee.

¹ i.e. the Romans. Who Asclepiades was we do not know. It looks as if he were an exceptionally lucky collector of antiquities.

GREEK ANTHOLOGY

764.—ΠΑΥΛΟΥ ΣΙΑΕΝΤΙΑΡΙΟΥ

Εἰς κοινωνοπέωνα

Οὐ βριαρόν τινα θῆρα, καὶ οὐ τινα πόντιον ἰχθύν,
οὐ πτέρων ἀγρεύω πλέγμασιν ἡμετέροις,
ἀλλὰ βροτοὺς ἐθέλοντας· ἀλεξίτειρα δὲ τέχνη
ἀνέρα μινάων κέντρον ἀλευόμενον
ἐκ θαλίσσης ἀβρότα μεσημβριαόντα φυλάσσει, 5
οὐδὲν ἀφαιροτέρῃ τείχεος ἐστυνόντων.
ὑπνοῦ δ' ἀστυφίλικτον ἄγω χάριν· ἀλλὰ καὶ αὐτοῖς
ὁμῶας μνηστέβου μέσσαι ἀτμυνίης.

765.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Καλλιγάρμοις λίκτροις περικίεταμαι· εἰμὶ δὲ κέντρῃς
ἑκτῶν οὐ Φοῖβης, ἀλλ' ἀπαλῆς Παφίης.
ἀνέρα δ' ἐπινώοντα μέτω πολὺν ὀπι καλυπτοῦ,
ζωοφόρων ἀνέμων οὐδὲν ἀτερμβόμενον.

766.—ΑΓΛΑΘΙΟΥ ΣΧΟΛΑΣΤΙΚΟΥ

Εἰς τὸ αὐτό

Πλέγμασι μὲν σκυπῆς ὅστις περὶ σφίγγει πετεηνῶν
ἔθλει καὶ ταχυνούς ἐνδοθεν ὀρταλίχους·
αἵταρ' ἐγὼ σέειν ἐπιτέρπομαι, οὐδὲ καλυπτοῦ
ἐνδοθεν, ἀλλ' εὐργῶ μᾶλλον ἐπιεργόμενους.
οὐδὲ μὲ τις λήσσει, καὶ εἰ βριαχὺς ἐπλετο, κοινῶς 5
ἡμετέρῃς διαδὶς πλέγμα λιγυρτασίης.
ὅριον που σῶζω· μερόπεται δὲ λίκτρα φυλάσσω.
ἦ ῥά τις ἡμείων ἐστὶ δικαιότερος;

THE DECLAMATORY EPIGRAMS

764.—PAULUS SILENTIARIUS

On a Mosquito Net

No powerful beast, or fish of the sea, or bird do I catch in my meshes, but men willing to be caught. My defensive art, in no wise inferior to a city's wall, keeps a man who would avoid the sting of flies uneaten as he takes his siesta after the midday meal. I bring him the gift of undisturbed slumber, and save the slaves themselves from their service of chasing the flies away.

765.—BY THE SAME

On the Same

I AM hung round wealthy bridal beds and am the net, not of the huntress Artemis, but of the tender Queen of Paphos. I cover the sleeper with a many-meshed web, so that he in no way loses the life-giving breeze.

766.—AGATHIAS SCHOLASTICUS

On the Same

It is the office of nets to surround the winged tribes and enclose their quick brood; but I take pleasure in chasing them away and do not cover them round, but rather keep them off when they attack. Not a single mosquito, however small, will manage to get through the fabric of my net. One may say that I save from death the winged creatures while I guard the beds of men. Can anyone be more righteous than I am?

GREEK ANTHOLOGY

767.—ΤΟΥ ΑΥΤΟΥ

Εἰς τάβλαν

Ἐξόμενος μὲν τῆς παρ' εὐλαίῃ τραπέζῃ
παίγνια κινήσεις τερπνὰ βολοκτυπίης.
μήτε δὲ νικήσας μεγαλίζω, μήτ' ἀπολειφθεὶς
ἄχυνσο, τὴν ὀλίγην μεμφόμενος βολίξα.
καὶ γὰρ ἐπὶ σμικροῖσι νόος διαφαίνεται ἀνδρός,
καὶ κύβος ἀγγέλλει βένθος ἐχεφροσύνης.

5

768.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Παίγνια μὲν ταῦδε πάντα· Τύχης δ' ἑτερότροπος ὁρμὴ
ταῖς ἀλόγοις ταύταις ἐμφύρεται βολίσιν
καὶ βροτείου βιότου σφαλερὸν μῖμημα νοήσεις.
νῦν μὲν ἱπομβάλλων, νῦν δ' ἀπολειπόμενος.
αἰνέομεν δὴ κείνων, ὅς ἐν βιώτῳ τε κύβῳ τε
χάρματι καὶ λύπῃ μέτρον ἐφηρμόσατο.

5

769.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Τοῖς μὲν πρηνέσι ταῦδε παίγνια, τοῖς δ' ἀκολάστοις
λύσσα καὶ ἀμπλακίη καὶ πόνος αὐτόματος.
ἀλλὰ σὺ μὴ λείξης τι θεημάχοι ὕστατος ἔρπων,
μηδ' ἀναρριβώσης ῥινόβουλον πατάγῳ
δαί γὰρ μήτε ποιεῖν ἐν ἀθλημασί, μήτε τι παίζειν
ἐν σπονδῇ· καιρῷ δ' ἴσθι νέμειν τὸ πρέπον.

5

THE DECLAMATORY EPIGRAMS

767.—BY THE SAME

On a Draught-board

SEATED by this table made of pretty stones, you will start the pleasant game of dice-rattling. Neither be elated when you win, nor put out when you are beaten, blaming the little die. For even in small things the character of a man is revealed, and the dice proclaim the depth of his good sense.

768.—BY THE SAME

On the Same

THESE things are all play. The shifting current of Fortune is pictured in these unreasoning dice, and, now a winner, now a loser, you will perceive in them the unstable image of mortal life. We praise him who in life and in play imposes a limit on his joy and grief.

769.—BY THE SAME

On the Same

To men of gentle disposition this is play, but to those lacking in self-restraint it is madness and wandering of the wits and self-imposed pain. If you come in last, speak no word of offence to God, nor boil over and snort loudly. One should neither give oneself trouble in a matter of play, nor play in serious matters. Learn to allot to the hour what befits it.

GREEK ANTHOLOGY

770. — ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Eis potirion oikias theatrois partheion

*Xeilos 'Aukhēteia tō chrūsēson eis emē tēggen
alla parischaimēn kai pōma symphēdion.*

771. — ΙΟΥΛΙΑΝΟΤ ΔΙΟ ΤΗΑΡΧΩΝ

Eis phialēn echousan koinomēnous ichthēas

*Oritōs Bākhon ēdekte thētis eūn mōthos Omērou,
ōphē mēn, alla eūren pīstiv ētētnmōs.*

772. — ΦΩΚΑ ΔΙΑΚΟΝΟΤ

Eis phialēn en hē synagōgontai tὰ περιττά

*Oinichos phēlon emē mōnōs deipas, aithēken aīstō
Bākhon dolliōzō tōn perileipόμενον.*

773. — ΠΑΛΛΑΔΑ

*Halapētes tēs Erōta metallaξas ēpōthēse
tērmakon, sōk alēgros, ōtti kal aīto phērei.*

774. — ΓΛΑΥΚΟΤ ΑΘΗΝΑΙΟΤ

*A Bākhi Paria mēn, enēphōgias ē' ō glēptas
tēs lēthēn anthrōpōn ē' ōs Arhimaζόμενα.
ō Skōpa, ā thepōmōs - āpōstōn - ēmōsato tēcha
bānēn, chrimatophōnōn thōnōs maitōmōn.*

THE DECLAMATORY EPIGRAMS

770.- PAULUS SILENTIARIUS

On a Cup belonging to his own Unmarried Daughter

ANICETIA moistens her golden lips in me, and may I give her the bridal draught too.

771.—JULIAN, PREFECT OF EGYPT

*On a Cup on which Swimming Fish were chased
or painted*

THERIS¹ really received Bacchus: at length the truth of Homer's story² is confirmed.

772.—PHOCAS THE DEACON

On a Cup in which the Leavings are collected

I AM dear to the cup-bearer alone, because I collect for him the wine that is left.

773.—PALLADAS

THE smith transformed Love into a frying-pan, and not unreasonably, as it also burns.

774. - GLAUCUS OF ATHENS

THE Bacchante is of Parian marble, but the sculptor gave life to the stone, and she springs up as if in Bacchic fury. Scopas, thy god-creating art has produced a great marvel, a Thyad, the frenzied slayer of goats.

¹ *i.e.* the sea. ² Hom. *Il.* vi. 136.

GREEK ANTHOLOGY

775.—ΤΟΥ ΑΥΤΟΥ

Ἢ Βάκχῃ Κρονίδῃ Σάτυρον θέτο· εἰς δὲ χορείαν
θρώσκει μαινομένων ὡς βρομιαζόμενος.

776.—ΔΙΟΔΩΡΟΥ

Ζεύξιδος ἡ χροιή τε καὶ ἡ χάρις· ἐν δέ με μικρῇ
κρυστάλλῳ τὸ καλὸν δαίδαλον Ἀρσινόῃ
γράφας τοῦτ' ἔπορεν Σατυρήϊος. εἰμὶ δ' ἀνίσσης
εἰκῶν, καὶ μεγάλῃς λείπεται οὐδ' ὀλίγον.

777.—ΦΙΛΙΠΠΟΥ

Τὸ' ὥς ὁ πῶλος χαλκοβαϊδαῖον τέχνη
κορωνιῶν ἔστηκε· ὀρμὴ γὰρ βλέπων
ὑψαυθενίζει, καὶ διηνεμομένας
κορυφῆς ἐθείρας σὺρίσκειν ἐς ἑρόμον.
ἑσκέω, χαλινοῖς εἰ τις ἡμιόστρόφος
ἐναρμόσῃ γένυσσι κἀπικεντρίσῃ,
ὁ σὸς πότος, Λύσιππε, καὶ παρ' ἐλπίδας
ταχ' ἐκθαρμεῖται· τῇ τέχνῃ γὰρ ἐμπνέει.

778.—ΤΟΥ ΑΥΤΟΥ

Γαῖαι τὴν φορέειπον ὅσῃν ἔξωσσε περίχθον
ὠκεῖνος μεριλῶ Καίσαρι πειθαιμένην,
καὶ γλαυκὴν με θάλασσαν ἀπηκριβωσατο Κάρπῳ
κερκίσιν ἰστοπόροισι πάντ' ἀπομαξαμένην·
Καίσαρι δ' ἡακείνου χάρις ἤλθομεν· ἦν γὰρ ἀνάσσης 5
δῶρα φέρειν τὰ θεοῖς καὶ πρὶν ὀφειλόμενα.

¹ Zeus disguised himself as a Satyr in order to possess Antiope at the Bacchic revels.

THE DECLAMATORY EPIGRAMS

775.—BY THE SAME

THE Bacchante has made the son of Cronos a Satyr, and he rushes to the frenzied dance as if he were in Bacchic fury.¹

776.—DIODORUS

THE colour and the beauty is worthy of Zeuxis; but Satyreius painted me on a little crystal and gave the pretty miniature to Arsinoë. I am the queen's own image, and no whit inferior to a large picture.

777.—PHILIPPUS

LOOK how proudly the art of the worker in bronze makes this horse stand. Fierce is his glance as he arches his neck and shakes out his wind-tossed mane for the course. I believe that if a charioteer were to fit the bit to his jaws and prick him with the spur, thy work, Lysippus, would surprise us by running away; for Art makes it breathe.

778.—BY THE SAME

On a Tapestry

IN me Carpo, imitating all by her shuttle's labour at the loom, depicted accurately all the fruitful land, encompassed by Ocean, that obeys great Caesar, and the blue sea as well. I come to Caesar as a present . . . , for it was the queen's duty to offer the gift long due to the gods.²

² i.e. to the emperors. The corrupt word in l. 5 (or possibly *καρπός* in l. 3, where *καρπώ* is a conjecture) conceals the clue to the identity of the queen. She was probably Oriental.

GREEK ANTHOLOGY

779.—ΑΔΕΣΠΗΟΤΟΝ

*Εἰς βάσιν τοῦ ὁρολογίου τοῦ εἰς τὴν ἀψίδα τῆς καμμένης
εἰς τὴν βασιλικήν*

Δῶρον Ἰουστίνου τυραννοφόρου βασιλῆος
καὶ Σοφίης ἀλόχου, φέγγος ἐλευθερίας,
ὥραιων σκοπιάζε σοφὸν σημάντορα χαλκὸν
αὐτῆς ἐκ μονάδος μέχρι δυωδεκάδος,
ὅντινα σὺληθέντα Δίκης θρόνον ἡμιχεύου
εὖρεν Ἰουλιανὸς χερσὶν ἀδωροδόκοις.

780.—ΑΔΕΣΠΗΟΤΟΝ

Εἰς ὁρολόγιον

Ὡρανὸν ἃ χωροῖσα σοφὰ λίθος, ἃ διὰ τυτθοῦ
γνώμονος ἀελὶφ παντὶ μερισδομένα.

781.—ΑΔΗΛΟΝ

Εἰς κάγκελον οἰκίας

Ἦν κλείσης μ', ἀνέωγα· καὶ ἦν σίξης μ' ἐπικλείσεις.¹
τοῖος ἔων τηρεῖν σὸν ἔδμον οὐ δύναμαι.

¹ I write μ' ἐπικλείσεις for με κλείσεις με.

¹ i.e. "the Sun," but the phrase is obscure. I suppose it means "the Sun, who now shines in a free state," and refers to the same matter as the epithet "tyrannicide."

² Justin II. The title "tyrannicide" refers to the suppression of some real or fancied usurper.

THE DECLAMATORY EPIGRAMS

779.—ANONYMOUS

On the Base of the Sun-dial in the Arch of the Basilica

Look, Light of Freedom,¹ on this gift of our emperor Justin,² the tyrannicide, and his wife Sophia, this skilled bronze indicator of the hours from one to twelve. It had been stolen, and Julianus the Praetorian Prefect recovered it with incorruptible hands.

780.—ANONYMOUS

On a Sun-dial

This is the learned stone which contains all the heavens, and which a little regulator adapts to every position of the sun.³

781.—ANONYMOUS

On the Lattice of a House

If you shut me I am open, and if you open me you will shut me. Being such, I cannot guard your house.⁴

³ It was so regulated that it was adapted to every day in the year, each day—from sunrise to sunset—containing twelve hours. What was the mechanism?

⁴ A very silly epigram. The lattice, having holes in it, is open when shut and shut when open, as the light no longer comes through it.

GREEK ANTHOLOGY

782.—ΠΑΤΑΟΥ ΣΙΑΕΝΤΙΑΡΙΟΥ

Εἰς ὠρολόγιον

Ἐνθάδε μυστύλλουσι δρόμον Φαεθοντίδος αἰγλῆς
 ἄνδρες ὥράων ἀμφὶ εὐωδεκίῳ
 ὕλασι δ' ἡελίῳσιν τάλαντενους κελεύθους,
 ἐς πόλιν ἐκ γαίης μήτην ἐρεισάμενοι.

783.—ΑΔΗΛΟΝ

Εἰς Ἑρμαφρόδιτον ἐν λουτρῷ ἱστάμενον

Ἀνδράσιν Ἑρμῆς εἰμί, γυναιξὶ δὲ Κύπρις ὀρώμαι
 ἀμφοτέρων δὲ φέρο συμβολὴ μοι τασέων.
 τοῖνεκεν οὐκ ἀλόγως με τῶν Ἑρμαφρόδιτον ἴθαιτο
 ἀνδρογύνῳσι λουτροῖς παῖδα τὸν ἀμφίβολον.

784.—ΑΔΗΛΟΝ

Εἰς λουτρὸν μικρὸν

Μη τιμὴν βασιῶν χάρις βασιῶν ἱππηδεῖ
 βαίῳ καὶ Πασίῳ ἐπὶ τοῦ κοῦρος Ἑρῳς.

R. G. McGregor, *The Greek Anthology*, p. 47; T. P. Rogers, in *The Greek Anthology* (Bohm), p. 131.

785.—ΑΔΗΛΟΝ

Εἰς καμάρην τοῦ φόρου πρὸς τὴν δέσιν

Μητὲς χρύσειον ἔργον ἰδέσθαι πᾶσιν ὀδίταις.
 εὐδαίμων πτολίεθρον ἐριχρυσίων βασιλῆων.

786.—ΑΛΛΟ

Τάδε καθιδρύσαντο θεῶ περικαλλία βλοῦντα,
 Λευκῆ καὶ Πτελέου μέγατον ὄρον θέσαν.

THE DECLAMATORY EPIGRAMS

782.—PAULUS SILENTIARIUS

On a Water-clock

HERE men divide the course of bright Phaethon into twelve hours and measure the sun's path by water, lifting up their minds from earth to heaven.

783.—ANONYMOUS

On a Hermaphrodite which stood in a Bath

To men I am Hermes, but to women appear to be Aphrodite, and I bear the tokens of both my parents. Therefore not inappropriately they put me, the Hermaphrodite, the child of doubtful sex, in a bath for both sexes.

784.—ANONYMOUS

On a Small Bath

REVILE not small things. Small things possess charm. Cypris' son, Eros, was small too.

785.—ANONYMOUS

On a Vaulted Chamber on the West Side of the Forum

MENAS built the golden structure for all travellers, glorifying the city of our kings rich in gold.

786.—ANONYMOUS

THE inhabitants erected to the god this beautiful altar, placing it here as a sign to mark the boundary

GREEK ANTHOLOGY

ἐνταῦτα, χώρης σημύων ἀμμορίης ἐκ
αὐτὸς ἀναξ μακάρων ἐστὶ μέσος Κροτίδης.

787.—ΣΩΦΡΟΝΙΟΥ ΠΑΤΡΙΑΡΧΟΥ

Εἰς τόπον ἐπιξενουμένων

Ὁ πρὶν ἀλωόμενος καὶ ἀνέστιον ἔχρος ἐλαύνων,
εἴτ' ἀφ' ὁδοιπορίας, εἴτ' ἀπὸ ναυτιλίας,
ἐνθάδε νῦν προσίωσιν στήσων, ξένε, σὸν πόδα ἐὼρο,
ναυτάειν ἐθέλων, οἶκον ἑτοιμον ἔχων.
αἱ δέ με καὶ τίς ἐτευξεν ἀτακρινόις, ποδιῆτα
ἑλδύγιος, Φαρίης ἀρχιερεὺς ἀγαθός. 5

788.—ΑΔΕΣΠΟΤΟΝ

Ὀλβιον ἀνθρώποισιν ἔχει φάος ἄμβροτος αἶων
σῆσιν ὑπ' ἐννεσίης, εὐχενέταρα Τύχῃ.
πνεύματι γὰρ σὸν πάντα φέρεי κλέος ὃ ποτε χεῖρα
ἀξιτερῇ παρέχης αὐχένα θεσπέσιον.
τ' ὑπὸ καὶ βασιλῆς ἀρμυῖνες ἀρμόζονται. 5
καὶ λογιῶν ἀγέλης ἄμβροτοι ἡγεμόνες
καὶ νῆς λιμένεσσι σαφέτερον ἀμπαύονται
σῆν δ' ἀρηγεσμένην σωζόμεναι πελάγει
καὶ πόλεις χαίρουσιν ἀκύμονες, ἡδέ τε λαοί,
καὶ θαλαρῶν πέδιλον λείμακες ἀμβρόσιαι. 10
τοῦτεκα σὸν θεράποντα πρὸς Ὀλβιον ἀθρήσασα

* * * * *

789.—ΑΔΕΣΠΟΤΟΝ

Τέσσερα μὲ σκοπιάζο σοφῶν καὶ μύθοις μύθων,
ἰθύοντα τέχνην εὐεπίης κανόνι.

THE DECLAMATORY EPIGRAMS

of Leuce and Pteleus. The arbiter of the division is the king of the immortals himself, Cronus' son.¹

787.—SOPHRONIUS THE PATRIARCH

On a Guest-house

STRANGER, who formerly on your arrival by land or by sea wandered about with homeless feet, approach now and stay your steps here, where, if you wish to dwell, you will find a lodging all ready. But if you, citizen, demand who made me, it was Eulogius, the good bishop of Alexandria.

788.—ANONYMOUS

UNDER thy rule, noble Fortune, the blest life of men enjoys the light of prosperity. For at thy nod all things bring glory to him whom thou permittest to caress thy divine neck with his right hand. To thy will illustrious kings bow, and the blest leaders of the learned company. Ships, too, rest safer in harbour, saved at sea by thy help, and cities enjoy tranquility, and peoples, and the ambrosial meads of the verdant plain. Therefore looking on thy servant . . .

789.—ANONYMOUS

On a Rhetor

Look on me, the adorer of learned discourse, who direct my art by the rule of eloquence.

¹ From Demosth. vii. 39. The places are in the Thracian Chersonese.

GREEK ANTHOLOGY

790.—ΑΝΤΙΠΑΤΡΟΥ

Τίς ποκ' ἀπ' Οὐλύμπιοις μετάγαγε παρθενέονα,
 τὸν πάρος οὐρανίοις ἐμβεβαῶτα δόμοις,
 ἐς πόλιν Ἀνέροκλειο, θῶν βασιλείαν Ἴωναν,
 τὰν δαρὶ καὶ Μούσαις αἰπυτάταιν Ἐφεσον;
 ἢ ῥα σὺ φιλιμένα, Τιτυοκτόνε, μῆζον Ὀλύμπου
 τὰν τροφόν, ἐν ταῦτα τὸν σὸν ἔθεν θάλαμον.

791.—ΑΠΟΛΛΩΝΙΔΟΥ

Μητρὶ περιστεφένος σηκοῦ, Κυθέρεια, θαλάσση
 κρηπιδας βυθίας οἶδματι πηξαμένη·
 χαίρει δ' ἀμφὶ σὲ πόντος, ἐπὶ ξιφυροιο προῆται
 ἀφρὸν ὑπὲρ γῶτος κυανέην γελάσας.
 εἵνεκα δ' εὐσεβείης, νηρῷ θ' ὅν ἐγείρατο σείω
 Πόσπουμος, ἀνχέσῃ μῆζον. ἄφλοισι Πάφου.¹

792.—ΑΝΤΙΠΑΤΡΟΥ

Νίκω πόντος ἄβυσσος· αἰεζωνεσσα Νεκυία
 ἥσκημαι πάσης ἡρίον ἡλικίης·
 δώματα δ' Αἰδωνῆος ἐρευνῶνται πόντος Ὀμήρον
 γέγραμμαι κείνῳ πρῶτον ἀπ' ἀρχετύπου.

¹ The poem is very corrupt. The MS. has in l. 1 *περι-
 στεφένος σηκοῦ*. In l. 4 *δαίμων* corresponds to *ἀφρὸν* . . . *κυανέην*
and *Πόντος* *to*, but the latter *γελάσας* was probably *ἐκείνη*.

THE DECLAMATORY EPIGRAMS

790.—ANTIPATER

On the Temple of Artemis at Ephesus

Who was it that transported the maiden's chamber, that once stood in the celestial palace, from Olympus to Ephesus the city of Androclus, the queen of the Ionians, swift in battle, most excellent in war and letters? Was it thyself, slayer of Tityus, who, loving thy nurse¹ more than Olympus, didst set thy chamber in her?

791.—APOLLONIDES

On a Temple of Aphrodite built in the Sea

CYTHEREA, who hast established in the depths of the flood the foundations of the sanctuary encinctured by thy mother the sea, around thee the sea rejoices, its blue surface smiling gently under the breeze of Zephyr. Because of this act of piety, and thy temple which Postumus erected, thou shalt boast thee more than because of Paphos.

792.—ANTIPATER

On the Picture of Ulysses' descent to Hell

THIS is the work of Nicias. I am painted here an ever-living City of the dead, the tomb of every age. It was Homer who explored the house of Hades, and I am copied from him as my first original.

¹ According to one story Artemis was born, not at Delos, but at a place called Ortygia near Ephesus.

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793.—ΙΟΥΛΙΑΝΟΥ ΑΠΟ ΤΗΛΑΡΧΩΝ ΑΙΓΥΠΤΙΟΥ

Εἰς τὴν Μύρωνος βοῦν

Πόρτιν τήνδε Μύρωνος ἰδών, τάχα τοῦτο βοήσεις·
“Ἡ φύσις ἀπρὸς ἐστίν, ἢ ἔμπροσθεν ἔπλετο τέχνη.”

794.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Βουκόλε, πῇ προθεῖν με βιάξαι; ἰσχυρὸν νύσσων
οὐ γάρ μοι τέχνη καὶ τόδ' ὅπασσεν ἔχειν.

795.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Ἡ χαλκὸν ζωῶσε Μύρων σοφός, ἢ τάχα πόρτιν
χαλκῶσε ζωὰν ἐξ ἀγέλας ἐρύσας.

796.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Πλάστα Μύρων, σὺ πόρτιν ὄδουπόρος ἦλθεν
ἐλάσσων·
χαλκοῦ δὲ ψαύσας, φῶρ κενὸς ἐξεφανή,

797.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Κίσσας με λίσσιν χάνει στόμα, χερσὶ δ' αἰεὶ
γυναικίος ζευγλὴν, ἀγρονομίας κορυφήν.

THE DECLAMATORY EPIGRAMS

793. —JULIAN, PREFECT OF EGYPT

On Myron's Heifer

LOOKING on this heifer of Myron's you are like to cry out: "Either Nature is lifeless, or Art is alive."

794.—BY THE SAME

On the Same

NEAT-HERD, whither dost thou force me to advance? Stop from goading me. Art did not bestow motion on me too.

795.—BY THE SAME

On the Same

SKILLED Myron either made the bronze alive or drove off a live heifer from the herd and made it into bronze.

796.—BY THE SAME

On the Same

SCULPTOR Myron, a traveller came to drive off thy heifer, and feeling the bronze turned out to be a futile thief.

797.—BY THE SAME

On the Same

A LION when he sees me opens his mouth wide, the husbandman picks up his yoke and the herd his staff.

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798.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸ αὐτό

Τλῆθι, Μύρων· τέχνη σε βιάζεται· ἄπρουν ἔργον.
ἐκ φύσεως τέχνη· οὐ γὰρ φύσιν εὔρετο τέχνη.

799.—ΑΔΗΛΟΝ

Ἐν τῷ πορφύρεῳ κίονι τῷ ὄντι εἰς τὸ Φιλαδέλφειον

Εἰρηνοῦς μὲν βασιλεῖ Μουσήλιος· ἔργα βοῶσιν
δημόσια· σθεναρὴν πράγματα πίστιν ἔχει.

Μουσεῖον Ῥώμῃ δ' ἐχαρίσσατο, καὶ βασιλῆος
εἰκόνα θεσπεσίην ἐντός ἔγραψε δόμων.

τιμὴν μουσεπόλοις, πόλεως χάριν, ἐλπίδα κούρων.
ὅπλα δὲ τῆς ἀρετῆς, χρήματα τοῖς ἀγαθοῖς.

800.—ΑΛΛΟ

Ἐν τῷ αὐτῷ

Ταῦτα λόγοις ἀνέθηκεν ἐκὼν Μουσήλιος ἔργα,
πιστεύων καθαρῶς ὥς θεὸς ἐστὶ λόγος.

801.—ΑΛΛΟ

Ἐν τῷ αὐτῷ

Μουσεῖον τὰ μὲν αὐτὸς ἐτείξατο, πολλὰ δὲ σώσας
ἐσιώπα σφαλερῶν. ἤρμηνεν ἀσφαλέως.

¹ A place so called because the statues of the sons of Constantine the Great stood there.

THE DECLAMATORY EPIGRAMS

798.—BY THE SAME

On the Same

BEAR with it, Myron : Art is too strong for thee : the work is lifeless. Art is the child of Nature, for Art did not invent Nature.

799.—ANONYMOUS

*On the Porphyry Column in the Philadelphion*¹

MUSELIUS is a well-wisher of the Emperor. Public works proclaim it ; the force of facts is strong. He presented Constantinople with a Museum and with a splendid painting of the sovereign inside, an honour to poets, an ornament of the city, the hope of youth, the instrument of virtue, the wealth of good men.

800.—ANONYMOUS

On the Same

THESE works did Muselius cheerfully dedicate to words,² in pure belief that God is the Word.

801.—ANONYMOUS

On the Same

HE built parts of the Museum himself, and other parts which were in danger of falling he saved and set them up firmly.

² Literature.

GREEK ANTHOLOGY

802.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Μαρκιανοῦ βασιλέως

Μορφὴν τήνδ' ὁράας ζωῶ' ἐναλίγκιον ἵππῳ,
Μαρκιανὸν φορέοντι, βροτῶν βασιλῆα γενέθλης·
ἐξιτερὴν δ' ἐτάνυσσε, θέοντα δὲ πῶλον ἐπείγει
εὐσμενέος καθυπερθευ, ὅτις κεφαλῇ μιν ἀείρει.

803.—ΑΔΗΛΟΝ

Εἰς εἰκόνα Σοφίας Αἰγυπτίτης ἐν τῇ εἰσόδῳ τοῦ Ζευξίππου
Αἰγυπτίων δέσποιναι Ἰουλιανὸς πολιοῦχος
ὥς σοφίης μεστήν ἄνθετο τὴν Σοφίην.

804.—ΑΔΔΟ

Εἰς στήλην Ἰουστίνου βασιλέως

Ἰουστίνου κατὰ χρέος τὸν εὐσπότην
Ἰουλιανὸς ὑπαρχος, ὥς εὐεργέτην.

805.—ΑΔΗΛΟΝ

Εἰς στήλην Ἄρως κεχωσμένη ἐν θηράκῃ

Εἰσάγει θούριος οὔτος ἐπὶ χθονὶ κέκλιται Ἄρης,
ὡπιοτι θηρηκίης ἐπιβήσεται ἔθνη Γότθων.

806.—ΑΔΗΛΟΝ

Εἰς ὥρολόγιον

Κῆτος ἐν ὅσῃ χωρὶς ἀπὸ σκιερῶν οὐ πετιλῶν
ρυσσοφανῆς τ' ἀέθων ἐσκαπευ ἡλιον.

THE DECLAMATORY EPIGRAMS

802.—ANONYMOUS

On a Portrait of the Emperor Marcian

THOU seest this shape, like a live horse, carrying Marcian, ruler of the race of men. His right hand is outstretched and he spurs on the galloping horse above a foeman, who seems to support its weight on his head.

803.—ANONYMOUS

On a Portrait of the Empress Sophia at the Entrance of the Bath Zeuxippus

JULIAN, the prefect of the city, dedicated here Sophia (Wisdom), the queen of the Italians, as being herself full of wisdom.

804.—ANONYMOUS

On a Column with a Statue of the Emperor Justin

JULIAN the prefect dutifully set up here the statue of Justin his master and benefactor.

805.—ANONYMOUS

On a Stele of Ares partly buried in Thrace

As long as this fierce Ares rests on the ground the peoples of the Goths shall never set foot in Thrace.

806.—ANONYMOUS

On a Sun-dial

THIS place was once a garden, and the shade of the leaves shutting out the sun made it like night.

GREEK ANTHOLOGY

*ῥῶν δὲ παναιγλήεντα καὶ εὐδίων εὐρε τελείσσαι
 Σέργιος ἀντόπτης μυστιπόλος Τριάδος,
 ἔθθα λίθος στατος οὗτος ἀειδίητον ἀνάγκην
 ἐπτάκις ἀγγέλλει ἄντυγος οὐρανίης.*

5

807.—ΑΛΛΟ

*Μηχανικὴ Φαέθοντα βιάζεται ἁρμονικοῖσι
 γνώμοσιν ἀγρεύειν τὸν δρόμον ἡλείου·
 βαιὸς δ' ἀμφιέπει λίθος ἄντυγας Ἑριγενείης
 ὠρονόμῳ σοφίῃ καὶ σκιάεντι τυπῷ.
 Σεργίου ἀρχιερέως ἐπουρανίησιν ἐφετμαῖς
 τοῦτο συνειργασθῇ ἔργον ἐπιχθορίων.*

5

808.—ΚΥΡΟΥ ΛΗΘΥΙΑΤΩΝ

Εἰς τὴν Μαξιμίνου οἰκίαν

*Δείματα Μαξιμίνου νεοπηγίος ἐνδοθὶ Ῥώμης,
 αὐταῖς ἠϊόνεσσι θεμεΐλια καρτερὰ πηξας.
 ἀγλαίῃ δέ μοι ἀμφὶς ἀπειρεσίῃ τεταίνυσται.
 τῇ καὶ τῇ καὶ ὀπίσθεν ἔχω πτόλιν· ἀλλὰ καὶ ἄντην
 πανθ' ὁρώ γαίης Βιθυνηίδος ἀγλαὰ ἔργα.
 ἡμετέροισι δ' ὑπὲρθεον ἐρισθενέεσσι θεμέθλοις
 πόρτος ἄλως προχοῇσι κυλίνδεται εἰς ἅλα διᾶν,
 τόσσον ἐπιφάνων, ὅπόσον χυθνος ἄκρα εἴηται.
 πολλάκι δ' ἐξ ἐμάθεν τις ἴον μέγα θυμὸν ἰάνθη
 βαιὸν ὑπερκόψας, ἐπεὶ εἰσιδὼν ἄλλοθεν ἄλλα,
 δεινὰ, δώματα, νῆας, ἅλα, πτόλιν, ἡέρα, γαίαν.*

5

10

THE DECLAMATORY EPIGRAMS

But now Sergius, the patriarch, who hath seen with his eyes and reveals the mysteries of the Holy Trinity, contrived to make it bright and sunlit. Here this fixed stone seven times¹ announces the eternal and fixed revolutions of the vault of heaven.

807.—ANONYMOUS

On the Same

THE mechanic art compels Phaethon by means of dials ruled in due measure to direct aright (?) the course of the sun. A small stone governs the circle of Aurora by its skilled division into hours and by the shadow's mark. This work of mortals was constructed by the heavenly command of Sergius the patriarch.

808.—CYRUS THE CONSUL

On the House of Maximinus

MAXIMINUS built me in the newly constructed Rome, fixing my secure foundations actually on the beach. Infinite beauty extends itself around me. To right, left, and behind me lies the city, but facing me I see all the beauties of the Bithynian coast. At the foot of my most strong foundations the salt current rolls to the lovely sea, just touching the land in front of me enough to wet its edge. Often a man leaning out from me slightly has greatly rejoiced his heart, seeing in all directions different things: trees, houses, ships, sea, city, sky, and earth.

¹ Seemingly this means "by seven lines dividing the dial into six equal parts."

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809.—ΤΟΥ ΑΥΤΟΥ

Εἰς ἄγαλμα Πινδάρου

Πινδάρου ἡμερόεντα παρ' ὕδασι Κῦρος ἐγείρει,
οὔνεκα φορμίζων εἶπεν "Ἀριστον ὕδωρ."

810.—ΑΔΗΛΟΝ

Οὗτος Ἰουστῖνος Σοφίῃ σχεδόν ἀμφοτέροι δὲ
χρύσεον ἔργον ἔτευξαν ἀπ' Ἀσσυρίοιο θριάμβου.

811.—ΑΔΗΛΟΝ

Φαιδρὸν Ἰουστινιανὸς ἀναξ ἐμὲ χῶρον ἐγείρει,
Ἡελίῳ παρέχων θάμβος ἀνερχομένῳ.
οὔποτε γὰρ τοιοῦτον ἐπὶ χθονὸς ἔδρακε κάλλος
ὑψόθεν οὐρανήν σῆμον ἐπερχόμενος.

812.—ΑΛΛΟ

Εἰς Ἰουστίνου

Θεῶν Ἰουστίνου, καθαρὸν φρουρητορὰ θεσμῶν,
Δομνίνος καθαρῶς ἐν προθύροισι Δίκης.

813.—ΑΛΛΟ

Εἰς Σοφίαν αὐτοῦ γυναῖκα

Τῆς Σοφίης τὸδ' ἄγαλμα Δίκης προπάροιθε θυράων
οὐ γὰρ ἀνενθε εἰκῆς ἔπρεπε τὴν σοφίην.

¹ Olymp. 1. 1.

THE DECLAMATORY EPIGRAMS

809.—BY THE SAME

On a Statue of Pindar

CYRUS set up Pindar beside the water, because singing to the lyre he said, "Water is best."¹

810.—ANONYMOUS

THIS is Justin next Sophia. Both made the golden work after their Assyrian triumph.²

811.—ANONYMOUS

JUSTINIAN, the emperor, built me the bright house, a marvel for the sun to view at his rising. For never before when he mounted his celestial path did he see such beauty on earth.

812.—ANONYMOUS

On Justin

DOMNINUS in the pure portals of Justice erected the statue of divine Justin, the pure guardian of Law.

813.—ANONYMOUS

On Sophia his Wife

THIS statue of Sophia stands before the gates of Justice, for wisdom should not be apart from justice.

² The Persian war, which, after all, was not very successful.

GREEK ANTHOLOGY

814.—ΑΔΗΛΟΝ

Εἰς λουτρὸν

Νύμφαι Νημάδες, μετανάστιοι, οὐχ ἄμα πάσας
εἷξεν ὠτόμην χεύμασιν ἡμετέροις·
εἰ δὲ τόσην τὸ λουτρὸν ἔχει χάριν, οὐδὲν ὀνήσει
ὁ φθόνος, εἰ Νύμφαι πᾶν ἀπέλειπον ὕδωρ.

815.—ΑΛΛΟ

Ξεῖνε, τί νῦν σπεύδεις ὁρόων ἀκεσῶδοντον ὕδωρ;
εὐφροσύνης τὸ λουτρὸν ἀπορρύνπει μελιδώνας·
μόχθον ἐλαφρίζει· τόδε γὰρ ποίησε Μιχαήλ,
ὅς κρατερῆς βασιληϊκῆς αὐλῆς ἡγεμονεῖ.

816.—ΑΛΛΟ

Εἰς μινσώριον τῶν Εὐβούλου

Ἄντ' Ἰα Τηλεμάχοιο καὶ ἐγγυθὶ Πηνελόπειης
τίπτει, πολυφράδμων, πολυταρβέα χεῖρα τιταίνεις;
οὐκ ἐμὲ μνηστῆρσι τῶν ποτε νεῖμα τιθήνη.

817.—ΑΛΛΟ

Εἰς ἐνδονίην

Ἐν τῇ τραπέζῃ τῶν ἀχραντῶν θυμάτων
πάθῃ τυθιέντων τῶν ὑπὲρ Χριστοῦ γράφων
ὡς περ γὰρ αἰτῶ πρὸς σκέπην ἔχειν Πέτρος,
φρικτοῦ τέθεικα τοῖς σκεπάσασιν τόπον.

¹ The spring supplying the bath had failed. It is difficult to see how, as the poem implies, the bath could retain its charm in the absence of water.

THE DECLAMATORY EPIGRAMS

814.—ANONYMOUS

On a Bath

NAIAD Nymphs, ye truants, I never thought you would all quit my streams. But if the bath possesses such charm, Envy will accomplish naught, even though the Nymphs desert all the water.¹

815.—ANONYMOUS

On Another

STRANGER, why dost thou quicken thy steps now, when thou seest the water that cures pain? This is the bath of joy; it washes away care, it lightens labour. It was built by Michael, the prefect of the Imperial Palace.

816.—ANONYMOUS

On a Dish belonging to Eubulus

IN presence of Telemachus and near Penelope, why, wise Odysseus, dost thou stretch out thy hand in terror?² Thy nurse will never tell the suitors of thy gesture.

817.—ANONYMOUS

On an Altar-cloth

ON the table of the immaculate sacrifice I depict the passions of those sacrificed for Christ. For those whom I beg to have as protectors have I, Peter, put in the covering of the dread place.

² *i.e.* signing to the nurse not to reveal who he is. *Od.* xix. 479.

GREEK ANTHOLOGY

818.—ΑΛΛΟ

Εἰς δίσκον ἄλλον ἐν τῷ αὐτῷ

Καὶ Πέτρος ἄλλος, τον τάφον τοῦ Κυρίου
τον ζωοποιὸν εἰσιδεῖν μὴ συμφθάσας,
ἔγλυψα δίσκον, μνήματος θείου τύπον,
ἐν ᾧ τὸ Χριστοῦ σῶμα κύψας προσβλέπω.

819.—ΑΔΗΛΟΝ

Εἰς ποτήριον ἐν τῷ αὐτῷ

Κρατὴρ νοητος πνεύματος θείου βλῦσει
καταρύξεως ροὴν ἐγχείω ταῖς καρδίαις.

820.—ΑΛΛΟ

Εἰς εἴσοδον τῆς Ἡρίας

Τοῦτον Ἰουστινιανὸς ἀγακτεία δέματι χῶρον,
ὑδατι καὶ γαίῃ κάλλος ἐπικρεμάσας.

821.—ΑΔΗΛΟΝ

Εἰς τὸ αὐτό

Κοίραναι, ἐμπετήρην ἀρετὴν κάρτος τε καὶ ἔργα
αὐδῆσαι χρόνος αἶν, ὥς πόλος ἡστέρας ἔλκη.

822.—ΑΛΛΟ

Εἰς μυσώριον ἔχον ιβ' ζώδια καὶ ἕτερα

Ἀρεμίως πόλος αὐτός, ὅπη Φαέθοντα Σελήνη
ἐέρκεται ἀντιτίσων τιπλαιμένα φαέων

THE DECLAMATORY EPIGRAMS

818.—ANONYMOUS

On a Disc

I, ANOTHER Peter, not having survived to see the life-giving tomb of the Lord, carved this disc representing the Holy Sepulchre, in which, bending low, I see Christ's body.

819.—ANONYMOUS

On a Cup

I, THE mystic cup, by the flow of the Holy Spirit pour into the heart a stream of repentance.

820.—ANONYMOUS

*On the Entrance of the Heraeum*¹

JUSTINIAN built this magnificent house, a thing of beauty to overhang land and water.

821.—ANONYMOUS

On the Same

PRINCES, Time will always proclaim your virtue, power, and great deeds, as long as the stars move in heaven.

822.—ANONYMOUS

On a Dish with the Twelve Signs of the Zodiac

THIS is the silver heaven where the Moon gazes on the Sun, full herself of his reflected splendour,

¹ On the Asiatic bank of the Bosphorus. It is described by Gibbon, chap. xl. Nos. 663 and 664 above may refer to its gardens.

GREEK ANTHOLOGY

ἀπλανέες δ' ἑκάτερθε καὶ ἀντιθέοντες ἀλήται
ἀνδρομέης γενεῆς πᾶσαν ἄγρουσι τύχην.

823.—ΠΑΛΤΩΝΟΣ

Σιγάτω λάσιον Δρυάδων λέπας, οἳ τ' ἀπὸ πέτρας
κρουνοί, καὶ βληχὴ πουλυμιγῆς τοκάδων,
αὐτὸς ἐπὶ σύριγγι μελίξεται εὐελαῖφ Πάν,
ἕγρον ἰίς ξυκτῶν χεῖλος ὑπὲρ καλάμων
αἱ δὲ πέριξ θαλεροῖσι χορὸν ποσὶν ἐστήσαντο
Ἵδριάδες Νύμφαι, Νύμφαι Ἀμαῖρναδες.

5

W. H. D. Rouse, *An Echo of Greek Song*, p. 49; A. J. Butler, *Amaranth and Asphodel*, p. 47.

824.—ΕΡΤΚΙΟΥ

Εὐστοχα θηροβολεῖτε, κυναγέται, οἳ ποτὶ ταῦτα
Πανὸς ὀρειώτα νισσόμενοι σκοπιοῖν,
αἴτε λίροις βαίνοιτε πεποιθότες, αἴτε σιδάρω,
αἴτε καὶ ἔξενται λαθροβόλῳ ὄοντι·
καὶ τίς ὑμῶν ἐπιβώσασθω· οἶδα ποδάγραν
κοσμεῖν, καὶ λόγχαν, καὶ λίαν, καὶ καλάμους.

825.—ΑΔΗΛΟΝ

Εἰς ἄλυσιν Παντος ἡγάμα καὶ εἰς ἡχῶν φερόμετον, ὃν ᾧ
ἄγαλμα Πανὸς ἵστατο

Πανὰ μὲ τῶν δυσέρματα καὶ ἐξ ἑλάντων φύγεν Ἥχῳ.

THE DECLAMATORY EPIGRAMS

while on either side the fixed stars and the planets that move contrary to them work the whole fortune of the race of men.

823.—PLATO

LET the cliff clothed in greenery of the Dryads keep silence, and the fountains that fall from the rock, and the confused bleating of the ewes newly lambed; for Pan himself plays on his sweet-toned pipe, running his pliant lips over the joined reeds, and around with their fresh feet they have started the dance, the Nymphs, Hydriads, and Hamadryads.

824.—ERYCIUS

HUNTERS, who come to this peak where dwells mountain Pan, good luck to you in the chase, whether ye go on your way trusting in nets or in the steel, or whether ye be fowlers relying on your hidden limed reeds. Let each of you call on me. I have skill to bring success to trap, spear, nets, and reeds.

825.—ANONYMOUS

On a Machine for drawing Water which worked noiselessly, on which stood an image of Pan

ECHO fled from the waters, too, to escape me, Pan, her unhappy lover.

GREEK ANTHOLOGY

826.—ΠΛΑΤΩΝΟΣ

Εἰς Σάτυρον κρίνῃ ἐφεστῶτα, καὶ Ἔρωτα καθουλότα
 Τὸν Βρομίου Σάτυρον τεχνήσατο δαιδαλέῃ χεῖρ,
 μούνη θεσπεσίως πνεῦμα βαλοῦσα λίθῳ.
 εἰμὶ δὲ ταῖς Νύμφαισιν ὁμέψιος· ἀντὶ δὲ τοῦ πρὶν
 πορφυρέου μέθυος λαρὸν ὕδωρ προχέω.
 εὐκηλον δ' ἴθυγε φέρων πόδα, μὴ τάχα κοῦρον
 κινήσης, ἀπαλῶ κώματι θελγόμενον.

827.—ΑΜΜΩΝΙΟΥ

Εἰς τὸ αὐτό

Ἐγὼ μὲν εὐκεραῖο φίλος θεραπεύων Διονύσου,
 λείβω δ' ἀργυρέων ὕδατα Ναιάδων·
 θέλω γὰρ ὅτ' ἡρεμέοντα νέον περὶ κώματι παῖδα
 * * * *

THE DECLAMATORY EPIGRAMS

826.—PLATO

On a Satyr standing by a Well and Love Asleep

A CUNNING master wrought me, the Satyr, son of Bacchus, divinely inspiring the monolith with breath. I am the playmate of the Nymphs, and instead of purple wine I now pour forth pleasant water. Guide thy steps here in silence, lest thou disturb the boy lapped in soft sleep.

827.—AMMONIUS

On the Same

I AM the dear servant of horned Dionysus, and pour forth the water of the silver Naiads, soothing the young boy who rests asleep . . .



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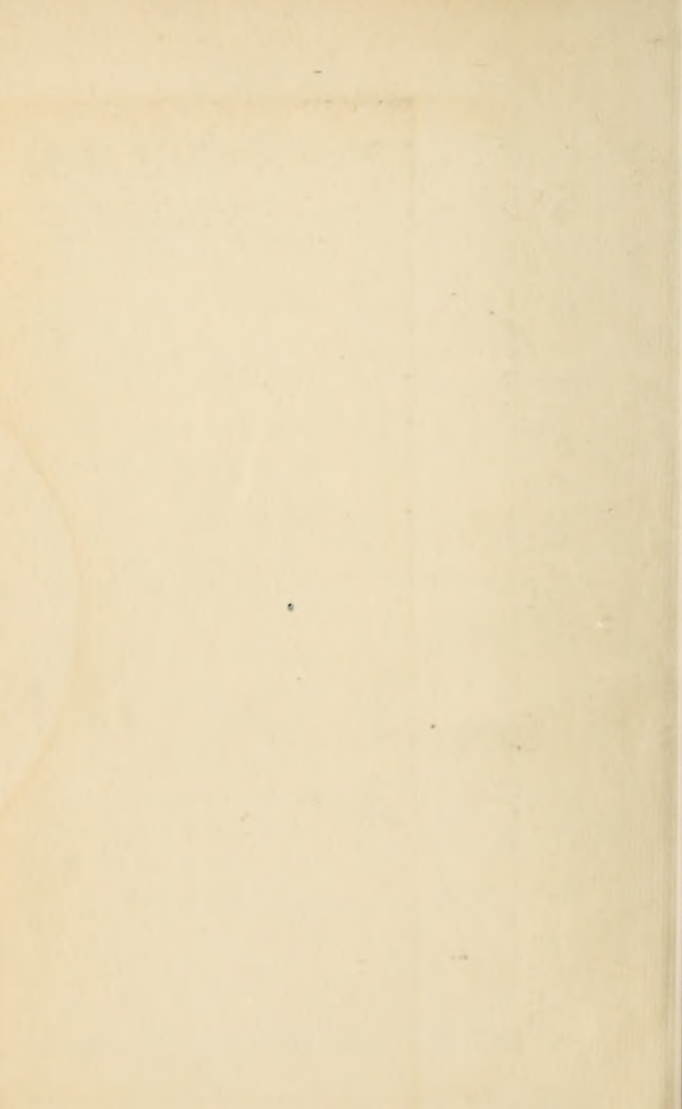
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¹ Statyllus should be restored for the Tullius of the MS.



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